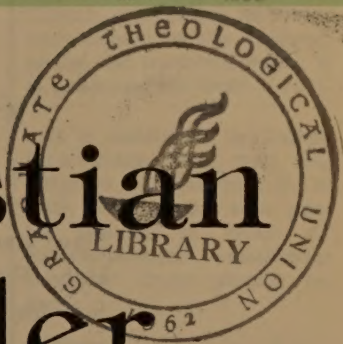
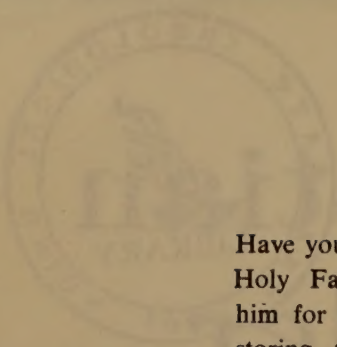


Christian Order



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Have you written to the
Holy Father to thank
him for the Indult, re-
storing the Tridentine
Mass? If not, please
do. Up to a month or
so ago at least 30,000
people had done so.

Cum Permissu Superiorum

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Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London S.W.1V, 2BG. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £3 in the United Kingdom and Republic of Ireland; \$5.00 in the United States, Canada and Australia; elsewhere according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows:
U.S.A., Canada
India, etc.—£6, U.S. \$15
Australia—£7, A. \$15
N. Zealand—£7, N.Z. \$15

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 26

MARCH

NO. 3

Back from the Brink

THE EDITOR

IN a later page of this issue of *Christian Order*, in my "Current Comment" and in illustration of the reaction of a Liturgical Establishment surprised by the publication (4/10/84) of the Indult restoring the Tridentine Mass, I quote some remarks of Father John Gurrieri, Director of the Liturgical Secretariat of the National Conference of Catholic Bishops in Washington, D.C., and given in an interview to the *Washington Post* of October 18th, 1984. In the course of the interview, Father Gurrieri claimed that "the majority of U.S. Catholics eagerly embraced the liturgical reforms" espoused by the United States Bishops over the past ten years, adding, "perhaps in no other country have the reforms been received so enthusiastically".

Father Gurrieri made this remark against the background of a decline in Mass attendance in the United States of 30% in the course of a supposed liturgical revival. One can only conclude that the good Father's capacity for self-deception is certainly not on the small side. The same must be said to apply to his fellow liturgical reformers elsewhere who remain enthusiastic about the pace and manner of liturgical reform in Holland and France, where the drop-off in Mass attendance is over 60%; Italy where it stands at 50% and England and Wales where the debit is 20%; which in all conscience is bad enough. I have endeavoured to explain in "Current Comment" this month why the liturgical reformers still claim success for their attempted renewal. I will not dwell on those reasons here. All I would say is that—given their

present attempted establishment of a New (man-made and man-centered) Church—their criteria of success and failure are quite different from those held by Catholics who view true liturgical renewal, quite rightly, not in terms of the destruction of the Old but of its enrichment.

Turning from the failure of the post-conciliar liturgical reform to other associated fields, we can see how widely the rot has spread, once opportunity to do so was presented through the banishment from our midst of the Old Mass. Once what you might call the *supernatural* heart of the Church's life was torn out, the way was opened to what is best called secularist naturalism. The facts and figures are revealing. In the United States, for example, the numbers of women religious (Sisters) have suffered an unprecedented decline—from 181,421 in 1966 to 121,370 in 1983 (*Tablet* 7/7/84). Sixty thousand gone in seventeen years. According to *Newsweek* (19/3/84), at the turn of this century, no more than 60,000 will be around in the whole of the United States.

Naturally enough, the Parochial Schools in the United States have followed the Sisters into decline, for the Sisters were the strength of those schools; and the schools themselves the backbone of American Catholicism. In the mid-sixties, there were in the American Catholic Parochial Schools 5.6 million pupils. Now there are 3 million and the numbers are steadily falling. Meanwhile, 40% of American Catholic High Schools (grades 9-12) and 27% of elementary schools (grades 1-8) have been shut down in the last twenty years. Where the Faith of American Catholics is concerned, this is the edge of catastrophe.

In Holland the decline has proved all the more disastrous: 2,000 priests and 5,000 religious brothers and nuns have gone from their ministries. Almost all the remaining 6,000 priests in the country are in their middle fifties or over. No more than 30 have been ordained in the past four years. The pressure of 5,000 "pastoral workers" (amongst whom are ex-priests and nuns) banded together in an Association whose aim is a lay pastorate—working, I am sure for a man-made and man-centered Church—will be hard to resist and overcome.

Examples of the same trend into decline could be drawn from other countries, including our own. We have no

reason at all for complacency. World-wide the tragic situation of the Catholic Church today has been summed up by Michael Davies in *The Remnant* for October 15th, 1984. I quote:

"In the last 20 years, half a million lay Catholics have withdrawn from weekly attendance at Mass. The proportion of those who still call themselves Catholics and who carry out this allegedly binding obligation is now between 25 per cent and 30 per cent, compared with 60 percent in the fifties.

"The exodus continues and, despite self-serving noises about 'renewal', it has now taken a more serious turn: the departure of previously exemplary Catholics, over the age of 50, many of them adopting the view that it is absurd to waste the rest of their lives practising restraint enjoined by a Church which once knew its own mind and now doesn't.

"Logically, of course, they are quite mistaken.

"But if their logic is questionable, their psychological reaction should not be overlooked, and their motivations for departure should be listened to, otherwise those 'celebrated' theologians, some of whom demand that their authority be treated as equal to that of the bishops, will discover that they are talking to nobody but themselves".

Comment on the situation just described comes percipiently and well from a *Daily Mail* Columnist, Lynda Lee-Potter, writing in that paper for May 9th, 1984. This is what she wrote and what Michael Davies cited in his "London Letter" in *The Remnant* (15/10/84):

"According to a recent survey, fewer and fewer young persons are going to Church. And this is a time when fringe fanatical religious cults are attracting more and more young disciples.

"So hopefully this will be a warning to our church elders that the way to win converts is not through guitar-playing rectors striving to be mates. The idealistic young want strength, authority plus leadership. And in this respect the Church of England has been letting them down for years".

So, too, has the Catholic Church, with the magnificent exception of the present Holy Father. And he has done

that *despite* the frightened clucking of too many of those around him. He told the Church and the world on the eve of his departure for South America that he would be holding an extraordinary episcopal conference from November 25th until December 8th of this present year to review the work of the Second Vatican Council. Of the reforms that came in the wake of that Council, the Prefect of the Congregation for the Doctrine of the Faith, had this to say in 1979, when he was Archbishop of Munich:

"No one can deny that the last ten years have been harmful to the Church. Instead of the promised renewal, they have given us a process of decadence which to a large extent began in the name of the Council and has done nothing but discredit the Council itself. We can therefore affirm that there will be no renewal in the Church until there is a change of course and an abandonment of the errors adopted after the Council".

It is greatly to be hoped that the urgent need now to enjoin a change of course and the abandonment of errors called for by Cardinal Ratzinger lies at the back of the Holy Father's seemingly surprise decision to call an extraordinary Episcopal Synod at the close of this year. We need to pray—all of us—that God will give Pope John Paul II the strength and the courage at this Synod to do what he must do without flinching to draw the Church back from where she now is—very close to the edge of unprecedented disaster.

Plus ça change

"There are many waiting to hear the Word, but too few ready to proclaim it. The world is full of priests, but there are few labourers in the harvest. We have taken on the priestly office, but we are not fulfilling the work of that office. . . . Ask the Lord of the harvest to send labourers for his harvest. Pray for us that we may work as we should for you, that our tongues may not grow too timid to reprove and that our silence may not count against us before the just God, because we have taken on the office of preacher".

—*St. Gregory the Great, Pope and
Doctor of the Church (d. 604).*

This splendidly perceptive address was delivered by Malcolm Muggeridge to a Symposium in San Francisco in July, 1978, before he became a Catholic. It is published here with the permission of Mr. Muggeridge and Father John Fessio, S.J., Director of the St. Ignatius Institute at the University of San Francisco, which sponsored the Symposium.

In Praise of Humanae Vitae

MALCOLM MUGGERIDGE

I FIND myself in a way in a curious position. After all, I'm not a Catholic. I haven't that great satisfaction that presumably most of you have. At the same time, I have a great love for the Catholic Church, and I've had from the beginning a feeling stronger than I can convey to you that this document, *Humanae Vitae*, which has been so savagely criticized, sometimes by members of your Church, is of tremendous and fundamental importance. And that I would like to be able to express, and I'm happy to have occasion this evening to express, this profound admiration that I have for it; this profound sense that it touches upon an issue of the most fundamental importance and that it will be, in history, something that will be pointed to both for its dignity and for its perspicuity.

It happens, ten years ago, that I found myself in the position of introducing a discussion on *Humane Vitae* in a B.B.C. television program on a Sunday evening. And I can remember it very vividly. The people who are assembled for these discussions on panels on the B.B.C. fall, usually, into various categories which are invariable: you generally have a sociologist from Leeds; you also have a life-purist usually with a mustache; you also have a knock-about clergyman of no particular denomination and enormous muttonchop whiskers; and you have, I regret to say,

also, usually, a rather dubious father, which we had on this occasion, when I really very much wanted to have someone who was a passionate supporter of *Humanae Vitae*. I *did* have someone whom you're going to be fortunate enough to hear in the course of this symposium, and that was Dr. Colin Clark, who has so marvellously and effectively dealt with what I consider to be one of the great con tricks in the whole controversy of contraception and related matters; the population explosion. So *he* was a great solace and comfort.

And then, in the course of presenting the program, something happened which gave me inconceivable delight and which was also, in its way, extremely funny (because I often think that the mercy and wisdom of God comes to us more in humorous episodes than in solemn ones). In this program as the various people spoke for the first time, a short description of them was appended. And there had been prepared, to append to Dr. Colin Clark's appearance, "Father of eight". But by a happy chance, this description got shifted to the "dubious father", so that *he* appeared on the program as a father of eight. You must agree with me that somewhere or other there is the hand of a loving God who also has, as an all-loving God must necessarily have to look after a human race such as ours, a tremendous sense of humor. Anyway, that was that.

Now, tonight I find myself, ten years later, in the position of being responsible for what is called the "keynote address". And after thinking about it and scribbling down a few notes (that I'm glad to say I haven't brought with me), I wondered what sort of a keynote address I could hope to present to a gathering, most of whose members would certainly know far more about the matter under discussion than I do, and be far better versed in assembling the pros and cons of it.

And then, a rather interesting and, indeed, uplifting thought struck me, that of course I couldn't hope to deliver a keynote address on this particular subject because the keynote address had already been delivered 2,000 years ago.

In other words, this matter which, as I've said, is of such tremendous importance, is an integral part of the

revelation that came into the world in the Holy Land, that stupendous drama which has played such a fantastic role in the story of 2,000 years of Christendom: the birth, the life, the ministry, the death, and the resurrection of Jesus Christ as recounted in the Gospels. That was the keynote address for the matter before us this evening.

And after all, that keynote address, having been given to the world in those marvelous words of the fourth Gospel that the Word that became flesh and dwelt among us, full of grace and truth; that Word, that keynote address for all the centuries of our Western civilization, was itself carried by the Apostle Paul to a Roman world which was as bored, as derelict, as spent, as our civilization often seems today. Carried to it, to animate it to bring back the creativity which had been lost, to fill the world with great expressions in music, in architecture, in literature, in every sort of way, of this great new revelation.

Now why do I think that this was veritably our keynote address? Because, in that revelation, an integral part of that revelation — also something that was wonderfully novel and fresh to a tired and jaded world—was the sacramental notion. So that out of, for instance, the simple need of men to eat and drink came the Blessed Sacraments; and similarly, out of the creativity in men, their animal creativity, came the sacrament of love; the sacrament of love which created the Christian notion of family, of the marriage which would last, which would be something stable and wonderful in our society out of which it came. And which has endured through all those centuries until now when we find it under attack. In my opinion, what has brought about, in the first case, this great weakening of the marvelous sacrament of reproduction, has been precisely what *Humanae Vitae* attacks and disallows. The procedures whereby eroticism, by its condition which is lasting love, becomes relegated to be a mere excitement in itself. And thereby are undermined not just relations between this man and that woman, but the whole shape and beauty and profundity of our Christian life.

Humanae Vitae recognised this and asked of Catholics what many of them were unable to accord, that they should *not* fall into this error, that they should eschew

this dangerous procedure which was now being made available in terms at once infinitely simple, but also infinitely more dangerous. Namely, the birth pill. Now whether, and how far, and to what extent this inhibition is or can be or will be acceptable, it's not for me to say. What I want to say tonight, as a non-Catholic, as an aspiring Christian, as someone who, as an old journalist, has watched this process of deterioration in our whole way of life—what I want to say is that in that encyclical the finger is pointed on the point that really matters. Namely, that through human procreation the great creativity of men and women comes into play, and that to interfere with this creativity, to seek to relate it merely to pleasure, is to go back into pre-Christian times and ultimately to destroy the civilization that Christianity has brought about.

That is what I want to testify to, as just one individual who has been given the great honor of coming and starting off your discussions. If there is one thing I feel *absolutely certain about*, it is that. One thing that I know will appear in social histories in the future is that the dissolution of our way of life, our Christian way of life and all that it has meant to the world, relates directly to the matter that is raised in *Humanae Vitae*. The journalists, the media, write and hold forth about the various elements in the crisis of the Western world today; about inflation, about over-population, about pending energy shortages, about detente, about hundreds of things. But they overlook what your church has not overlooked, this basic cause; the distortion and abuse of what should be the essential creativity of men and women, enriching their lives, as it has and does enrich people's lives — and when they are as old as I am, enriches them particularly beautifully, when they see as they depart from this world their grandchildren beginning the process of living which they are ending. There is no beauty, there is no joy, there is no compensation that anything could offer in the way of leisure, of so-called freedom from domestic duties, which could possibly compensate for one-thousandth part of the joy that an old man feels when he sees this beautiful thing; life beginning again as his ends, in those children that

have come into the world through his love and through a marriage which has lasted through 50 and more years. I assure you that what I say to you is true, and that when you are that age there is nothing that this world can offer in the way of success, in the way of adventure, in the way of honors, in the way of variety, in the way of so-called freedom, which could come within a hundreth part of measuring up to that wonderful sense of having been used as an instrument, not in the achievement of some stupid kind of personal erotic excitement, but in the realization of this wonderful thing—human procreation.

Now, of course, when *Humanae Vitae* was published to the world and was set upon by all the pundits of the media, it was attacked as being a failure to sympathize with the difficulties of young people getting married. That was the basis on which the attack was mounted. But, it was perfectly obvious, and Colin Clark will remember from that symposium, with which the coming of *Humanae Vitae* was celebrated by the B.B.C.—it was mentioned then that contraception was something that would not just stop with limiting families. That in fact, it would lead inevitably, as night follows day, to abortion and then to euthanasia. And I remember that the panel jeered when I said particularly the last, euthanasia. But it was quite obvious that this would be so. That if you once accepted the idea that erotic satisfaction was itself a justification, then you had to accept also the idea that if erotic satisfaction led to pregnancy, then the person concerned was entitled to have the pregnancy stopped. And, of course, we had these abortion bills that proliferated through the whole Western world. In England, we have already destroyed more babies than lives were lost in the first World War. Through virtually the whole Western world there now exists abortion on demand. The result has been an enormous increase in the misery and unhappiness of individual human beings and again, the enormous weakening of this Christian family.

I should mention to you that the point has been reached in England where a bishop has actually produced a special prayer to be used on the occasion of an abortion. You know, one of the great difficulties in being editor of *Punch*

was something that I hadn't envisaged when I took the job on. And that is that whenever you tried to be funny about somebody, you would invariably find that something they actually did was funnier than anything that you could possibly think of. I really don't know how you could get a better example of it than a bishop solemnly setting to work to produce a measured prayer on the occasion of murdering a baby. But that is actually what has happened.

Now we move on to the next stage in this dreadful story. And it's all this that is implicit in the encyclical we're talking about. If it is the case that the only consideration that arises is the physical well-being of individual people, then what conceivable justification is there for maintaining at great expense and difficulty the people who are mentally handicapped, the senile old. I myself have long ago moved into what I call the "N.T.B.R. belt". And the reason I call it that is because I read about how a journalist who had managed to make his way into a hospital ward had found that all the patients in the ward who were over 65 had "N.T.B.R." on their medical cards. And when he pressed them to tell him what these initials stood for, he was told "Not to be resuscitated".

Well I've been in that belt for some ten years, so I know that as sure as I can possibly persuade you to believe, this is what is going to happen: governments will find it impossible to resist the temptation with the increasing practice of euthanasia, though it is not yet officially legal, except in certain circumstances I believe, for instance, in this state of California. The temptation will be to deliver themselves from this burden of looking after the sick and imbecile people or senile people, by the simple expedient of killing them off. Now this, in fact, is what the Nazis did. 'And they did it not, as is commonly suggested, through slaughter camps and things like that, but by a perfectly coherent decree with perfectly clear conditions. And, in fact, it is true that the delay in creating public pressure for euthanasia has been due to the fact that it was one of the war crimes cited at Nuremburg. So, for the *Guinness Book of Records*, you can submit this: that it takes just about 30 years in our humane society

to transform a war crime into an act of compassion. That is exactly what happened.

So you see, the thought, the prayer, the awareness of reality behind *Humanae Vitae* has, alas, been amply born out precisely by these things that have been happening. I feel that Western man has come to a sort of parting of the ways (and that as time goes on you who are much younger will realize this), in which these two ways of looking at our human society will be side by side, and it will be necessary to choose one or the other. On the one hand, the view of mankind which has all through the centuries of Christendom been accepted in one form or another by Western people: that we are a family; that mankind is a family with God who is the father. In a family you don't throw out the specimens that are not up to scratch. In a family you recognize that some will be intelligent and some will be stupid, some will be beautiful and some will be ugly. But what unites the family is the fatherhood of God.

Now, what our way of life is now moving towards is the replacement of this image of the family by the image of a factory farm in which what matters is the economic prosperity of the family and of the livestock, so that all other considerations cease to be relevant. And you will find that this terrible notion increasingly occupies the minds of people and becomes acceptable to them.

There is something else that is envisaged in the encyclical that we are talking about. I wanted to say to you how desperately sorry I am that Mother Teresa won't be here at this gathering. Partly because it's always an infinite joy for me to see her, because it would have been an infinite joy for you to hear her, but also because her feelings about what I'm talking about are of the strongest and the deepest, which is why she agreed to come. Her work—and to me this has been one of the great illuminations of life—her work itself is a sort of confutation of all the calculations behind this humanistic, scientific view of the world, of life, which the media and other influences are foisting upon our Western people. She considers it worthwhile to go to infinite trouble to bring a dying man in from the street in order that perhaps only for five

minutes he may see a loving Christian face before he finally dies. A procedure which, in scientific terms or humanistic terms, is completely crazy, but which I think increases enormously the beauty and the worthwhileness of being a human being in this world.

Similarly with children. She boasts—and the boast is true I can assure you — that their children's clinic has never under any circumstances refused, however crowded it might be, to take in a child that wants to come there. I don't know if you saw the television program that was made about her called "Something Beautiful for God", but in it, there is one episode that always sticks in my mind. And that is when I was walking up the steps with her and there was a little baby that had just been brought in, so small that it seemed almost inconceivable that it could live. And I say rather fatuously to Mother Teresa, "When there are so many babies in Calcutta and in Bengal and in India, and so little to give to them, is it *really* worthwhile going to all this trouble to save this little midget?" And she picks up the baby in the film and she holds it and says to me, "Look! There's life in it". Now that picture is exactly what *Humanae Vitae* is about.

I could talk until Kingdom Come about it and it wouldn't give such a clear nition as just that episode does. "Look! There's life in it". And life comes from God. Life, any life, contains in itself the potentialities of all life, and therefore deserve our infinite respect our infinite love, our infinite care. All ideas that we can get rid of manifestations of life which may be inconvenient or burdensome to us, that we can eliminate from our carnal appetites the consequences of carnality in terms of new life; all these notions are of the devil. They all come from below. They are all from the worst that is in us.

Just think of a Mother Teresa holding up the tiny baby with that triumphant word, "Look! There's life in her". And that's what we Christians have got to think about and hold on to in times when all that signifies is and will be under attack.

I don't want to close what I've been saying to you tonight leaving the impression with you that I feel pessimistic. Of course, I can see, as anyone must who looks

at what's going on in the world, the terrible dangers. Pascal puts it very well, you know. He said that when men try to live without God—which is what, in fact, is happening in the Western world now, men and women are trying to live without God—Pascal says when they do that, there are two inevitable consequences : either they suppose that they are gods themselves and go mad (and we have seen enough of that in our time), or they relapse into mere animality. And of course, what Pascal himself didn't see is that even to say they relapse into animality is a kind of gloss on what truly happens. It is something much worse than animality . It's not losing the sacramental idea of carnality, of eating, in order to have the mere animal idea, but it is moving from the sacramental notion to the really sick notion of treating something that is by its nature related to this human creativity as itself a pleasure, and a pleasure that we should demand to have.

Now I don't want you to think that in pointing that out I'm merely indulging in pessimism . Because it is not so. It is not possible to love Christ and to love the Christian faith and to see what it has done for Western man in the last 2,000 years without feeling full of hope and joy. Not possible. Of course it is possible that the particular civilization that we belong to can collapse, as others have. Of course it is possible that what is called Christendom can come to an end. But Christ can't come to an end. And when we look around, even in this somber world of today, we have to notice one enormously hopeful thing. And that is, that the efforts to create this world without God, whether through the means of shaping men and controlling men and molding men into a particular sort of human being, as the Communists have sought to do, or by a mere acceptance of libertinism, or self-indulgence, as Western people have sought to do, in both cases, have proved a colossal failure. From Communist countries we had the voice of someone like Solzhenitsyn. In his recent speech at Harvard, which was a marvellous speech, he said that out of the great suffering of the Russian people would come some new great hope and understanding that the world lacked. And that out of the very failure of our efforts in the West to escape from the reality of God by

the absurdities of affluence, we might expect men to recover their sense of what is real and to escape from a world of fantasy.

You know, it is a funny thing. When you are old there is something that happens that I find very delightful. You often wake up about half past two or three in the morning when the world is very quiet and, in a way, very beautiful. And you feel half in and half out of your body. As though it is really a toss-up whether you go back into that battered old carcass that you can actually *see* between the sheets, or make off to where you see in the sky, as it were, like the glow of a distant city, what I can only describe as Augustine's City of God. It is a strange thing, but you are aware of these two things: of the old battered carcass and your life in it and this wonderful making off. And at that moment, in that sort of limbo between those two things you have an extraordinarily clear perception of life and everything. And what you realize with a certainty and a sharpness that I can't convey to you is first of all, how extraordinarily beautiful the world is; how wonderful is the privilege of being allowed to live in it, as part of this human experience; of how beautiful the shapes and sounds and colors of the world are; of how beautiful is human love and human work, and all the joys of being a man or a woman in the world. And at the same time, with that, a certainty past any word that I could pass to you, that as a man, a creature, in infinitesimal part of God's creation, you participate in God's purposes for his creation. And that whatever may happen, whatever men may do or not do, whatever crazy projects they may have and lend themselves to, those purposes of God are loving and not hating. Are creative and not destructive. Are universal and not particular. And in that awareness, great comfort and great joy.

"In many of these episcopal conferences the esprit de corps, perhaps the desire to get along well with the group, or even a compulsion to conform, pressures the majority to accept the avant garde positions of the minorities." —

—*Cardinal Ratzinger.*

Defining the aim of contemporary Progressives as that of a New (man-made and man-centered) Church, Father Crane shows in this article how a mistaken concept of liturgical reform has been made use of by a cosmopolitan group of liturgical reformers to destabilize the Old Church by way of preparation for the attempted creation of a man-suited time-serving New.

CURRENT COMMENT

Brave New Church

I: Liturgical Destabilization

THE EDITOR

THE future is best looked at in terms of the present. To know what the future holds for the Church, it is clearly wise to try and discover what the present holds for it now; what confronts it at this moment in time.

The answer will prove disturbing for a great many Catholics who see the present confusion within the Church as no more than the dead-sea fruit of a whole series of *unrelated* aberrations that beset her from within. Once these are lived down, they imagine, all will be well. Meanwhile, the best thing they can do is pray that, in the end, all will be well; time will have done its work and all, once again, will be in order. *En passant*, I would remind these good people that things do not settle down by themselves. Under God, they have to be settled down by ourselves. That will be quite a story.

Emergence of an Alternative Faith

Meanwhile, I believe those who think in this way are wrong. Had they looked deeper they would have seen

the present aberrations within the Church as not unrelated, but as expressions — symptoms, if you like — of what is emerging in fact as a systematic alternative to Catholic faith and life. What confronts the Church today is a new body of belief and moral practice, propagated from within the Church itself by those who call themselves Catholics. In fact, a new religion. A new faith, not in God primarily; but in man. Man-centered rather than God-serving. Which is not to say that the Old Faith discarded man; on the contrary, it cared for him, whilst seeing him primarily and correctly in his relationship to God. In consequence, making it her first and enduring effort to see that he kept right with God; that, in so far as in him lay, man's life should be in acknowledgement of his total dependence on his Creator.

The Mass as Centre: It Had to go

This could only mean in the first place that the Mass — the supreme sacrifice of God's Son to God in the person of His priest — should stand forever at the centre of every Catholic's life. This had to be so because, implicit in his attendance at this supreme act of worship, was the Catholic's acknowledgement of his total dependence on God. As such, the Mass stood at the core of his life. It was, at one and the same time, at the very heart of his religion and the perfect expression of his Catholic Belief, which is either rooted in the redemptive sacrifice of Calvary or it is nothing. As the re-presentation of this redemptive sacrifice, the Mass had to be done away with in its Tridentine form by those who were looking for a Catholic "Faith" that would suit God to man as primary, rather than man to God as primary; that saw the Church's task as suiting doctrine to the prevailing secularist mood, rather than facing that mood with the brightness of God-given truth. Their cry was for adaptation; their by-word "change"; which they were foolish enough to identify with progress.

There were also those — the great majority, I am very sure — who, without looking deep or far, thought that an easing up of the Catholic Faith in what they thought of (quite wrongly) as the interests of "modern man" or for

ecumenical reasons or both, was called for at the time. Hence they were for the New Mass, as it came to be called. Motives were mixed. Whatever they may have been, the change was calamitous. Without for a moment denying the validity of the New Mass, it no longer served as an unambiguous expression of Catholic Belief. Increasingly man-centered in peripheral form, it came to be regarded increasingly—and very often subconsciously—as a community occasion rather than a sacrifice; still less, one that was supreme on this earth. Belief, in consequence, was set on the wane. I am sure that many of those associated somewhat closely with the substitution of the New Mass for the Old were unaware that this would happen; or unable to realise what had happened when it did. They saw it as a change imposed in the name of the Pope and the Council (which, in fact, neither imposed nor invented it). For some, it was a refreshing experience; for others, disagreeable, but they went along with it. What neither realised was that, with the change, the heart had been plucked out of the Church.

The New Mass Flops

I do not think myself that the plucking was done wholly by accident. I have spoken of those associated rather more closely than most with the substitution of the New Mass for the Old. Many of them were taken by surprise — indeed mortified—when the results of their work became apparent; when they saw the wasteland that the New Mass left in its train. They were unaware of what would happen. They may well have constituted the majority associated with the change. If so, you may well ask why they did not call a halt to the substitution of the New Mass for the Old, as any maker of a new model would do so soon as he saw that, contrary to his expectations, it had flopped disastrously. His reaction, surely, would be to go back to the drawing board and start again. Not so the makers of the new-model Mass whose flop was calamitous. The figures tell their own story. By 1982 Mass attendance in France had declined by 60%; in Italy by 50%; in the USA by 30%; in England and Wales by 20%. In the same year, independently conducted polls in Germany and

the United States indicated that 46% and 64% of Catholics in those countries would like to attend the Old (Tridentine) Mass. I return again to the question already asked in this paragraph. In the light of this disaster, why not call a halt to the imposition of the new-model Mass and go back to the Old, at least on a basis of parity of esteem with the New. (I am aware of course and thankful, as I write these lines, for the conditional restoration of the Old on October 14th, 1984; but more of this later.)

Why No Result

My answer is a rough one; bound to bring accusations down on my head. I am in no way afraid of this. It is better, as Mrs. van der Lande remarked in her splendid article last January, quoting Saint Augustine, "that the truth be known rather than that scandal be covered up". Here, then, I will give my answer, which is expressive of a personal opinion. It is that—in the light of the disasters that followed its imposition—the new-model Mass would probably have been called in had it not been for the fact that, within the group of those closely associated with its imposition, there was a cosmopolitan group of clerics who, unlike most others, were not only aware of the disasters that would follow the imposed substitution of the New Mass for the Old; but were determined to impose it precisely in order that these disasters should happen. They saw these disasters in my belief, not for what they were; but as so many steps on the way to that total reshaping of the Old Church into that man-made and man-centered thing, which was their ultimate design. In other words, they wanted to destroy the Church as they knew it and, to do so, they struck at the Church through the Mass. Most intelligently, from their point of view, rather than attack doctrine direct, they struck at its expression, worship; knowing that, if they did so in the name of renewal and in such a way that worship no longer expressed doctrine, than doctrine itself would wither and die. The plan was extremely intelligent. It worked. There are children coming out of Catholic Schools today who have no idea of what the Mass is or what the Faith is; with no supernatural focal point; which means no point at all to

their lives. I have told the story of the American priest-inspector of religious instruction in Catholic Schools who asked a class of youngsters, Who is God. His answer came from a thirteen-year old, "God", she said, "is other people". That says it exactly.

Bugnini and the Inner Core

The architect of the grand design that destroyed the Old Mass was Archbishop Annibale Bugnini. As Secretary of the Council for the Liturgy which was given the task, in the immediate wake of the Council, of pressing ahead with the Liturgical Reform, which included at its centre the world-wide imposition of the New Mass in place of the Old, Bugnini was in a position of immense and unfettered power. This he exploited to the full in a brilliantly destructive effort to reshape the Church's worship in the image of man. You have here, I suggest, the explanation, not only as to why the new-model Mass was upheld so intransigently, despite the disasters that followed its imposition and that still continue; but an explanation also of the speed and harshness of the imposition itself, which brought misery and near-despair to so many of the Faithful and for which Pope John Paul II, at the outset of his reign, made memorable and public apology. Further, you have an explanation of the confusion that appeared at the time and whose seeds appeared then and can be discerned now in retrospect as laced into every facet of liturgical renewal with the deliberate objective of bringing perplexity, dismay and despair into the minds of so many of the Faithful, whilst weakening the Faith of all. For so many, the Catholic Church they had known and loved was no longer the Church, as it now appeared before their eyes. Worse still, they felt helpless to do anything about it. 'Thereby, a vacuum was created, admirably suited to the design of those who sought then — as they are still seeking now — to build a brand new man-made and man-centered Faith on the crumbling ruins of the Old. The pattern of the New Faith was now laid. More had to be added; but the outline was there.

In a word, for the cosmopolitan group responsible for the Liturgical Renewal, which Cardinal Ratzinger has

termed a disaster; above all, for the man who stood at its heart, the Renewal itself was no true renewal at all. It was never meant to be. It was essentially an exercise in destabilization conducted with the brilliance that Ponomarev—for long, the top Soviet official in charge of this sort of exercise where the West is concerned — himself might have envied. For this inner group, the Liturgical Renewal needs to be seen as an instrument for the destruction of the Old Faith through the mental destabilization of the Faithful. Thereby, the way is prepared for the replacement of the Old by a new man-made counterpart; an easy-riding, doctrinally and morally flexible creed where God would be suited to man and not vice versa, as must of necessity be the case.

Bugnini a Mason

As noted above, the man who stood at the heart of this destabilizing operation, masquerading in the guise of liturgical renewal, was Archbishop Annibale Bugnini. What I have to say now—after a great deal of thought and reflection and with the conviction that springs from direct proof, as distinct from wild rumour—is that Annibale Bugnini was a Mason. He has denied this in a volume of Memoirs published posthumously. In the light of evidence received personally in September, 1977 — two years after his dismissal in 1975 from his post at the heart of the Liturgical Renewal — I am compelled to say that I cannot accept the Archbishop's denial. Neither am I prepared at this juncture to enlarge on the evidence received. Suffice it to say that I am not what I call a "spooker"; no follower of the wild, speculative and unsubstantiated assumptions in this regard made by the irresponsible authors of some recent books dealing with supposed Vatican conspiracies. At the moment, for understandable reasons, there is quite a trade in this kind of literature. Most of it is bogus stuff. I am a hard-headed person, demanding proof for the grave assertions made so easily and so recklessly by not a few within the Church these days. I have sought for direct proof of Bugnini's Masonic membership and I have received it. I say no more; but, where I am concerned personally, the explanation of the

mental destabilization inflicted on the Catholic Faithful at all levels within the Church via the supposed Liturgical Renewal is to be found to no small extent in the Masonic membership of the man who directed it with such devastating effect during its first ten crucial years.

Reaction to a Restoration

The strength of the attachment of the progressive clerical and religious wing within the Church to Bugnini's "renewed" liturgy can be gauged from the reaction of the so-called liturgical experts amongst them to Pope John Paul II's Indult, published on October 14th last year and giving a world-wide but strictly conditioned restoration to the Tridentine Mass. This was little enough, but it provoked a savage reaction that was not merely negative, but in some cases, I am sorry to say, abusive. "I see it (the Indult) as a terrible move", said Father George Austin, Chairman of the Theology Department and liturgy "expert" at the Catholic University of America. He went on, "It will undermine the changes in the Liturgy", adding that the old liturgy "is not a living liturgy any more. It belongs in another period of time". These remarks, reported in the *Washington Post* for October 18th, 1984 show this unfortunate priest as captured by the false concept of change as essential to renewal; everything in the Old Church had to go if it was to be a "true" Church moving with the times. For Father Austin and other clerics of the same ilk, the validity of the Church's credentials — its truth — is to be found not so much in its foundation by Christ Our Lord as in its capacity for constant adaptation to the changing mood of contemporary man. In a word, the Church is true only to the extent that it comes alive and it comes alive only through unremitting and adaptive change to meet the mood of the moment. The remedy, then, for the failure of the New Mass, is not to go back to the Old, but to change still further, for change means progress and progress means life. By contrast, any going back to the Old can only mean death by stagnation; a Church bereft of change; no longer a living Church. Therefore, a dead Church.

Liturgical and Liberationists: Praxis is All

Thus it is that, for the liturgical "experts" of today as for the liberationist theologians, *praxis* is all. What it calls for in the liturgical field is practical involvement in ongoing, updating and unremitting liturgical change; in the field of liberationist theology, an unremitting involvement in the struggle of the poor against their oppressors, on the basis of an exclusive option for the poor that sees them as the only true people of God (precisely because they are poor), and the Church as alive and, therefore, true only to the extent that she aligns herself with the poor in their struggle against an oppressor class, to the exclusion of all else. Implicit in the outlook of both liturgical renewalist and liberationist theologian is the determination to suit God to man rather than man to God; and, with that end in view, to rebuild the Old Church or, better, build a new man-made Church suited to the ever-changing human condition.

The Restoration a Hammer Blow

Back for a moment to the reaction of the Liturgical Establishment to the Indult of October, 1984, re-establishing the Tridentine Mass within the life of the Church. In my critique of Father Austin's comments on the morrow of the publication of the Indult, as not unrepresentative of many that were made, I hope I have shown why the comments of so many were generally negative and, in some unfortunate cases, so very savage. The basic reason is found in the hammer-blow that even the conditioned restoration of the Tridentine Mass meant for the members of the Liturgical Establishment. For them, it was a first nail driven into what they were forced to see now as the coffin of their hopes—of a New (man-made and man-centered) Church which would be set on the crumbling ruins of the now destabilized Old. Father John Gurrieri, Director of the Liturgy Secretariat of the National Conference of Catholic Bishops in the United States (a position of immense power) spoke for most of his fellow-members of the Liturgical Establishment when he told the *Washington Post*, "I first heard about the latest Vatican directive when I opened the *Post* at breakfast. I nearly choked over my coffee". He went on, "*By reforming the*

Liturgy we reformed the Church". (Itals. mine). There you have it. I would call that the give-away of the century. I know of no better corroboration of what I have had to say above of the ultimate design of the liturgical reformers. It was nothing less than the setting up of a New (man-made and man-centered) Church in place of the Old. All this was now in grave peril, torpedoed by the Indult of last October, as Father Gurrieri was intelligent enough to notice. There is also the case of the Irish priest-liturgist, in Rome to participate in a gathering of Presidents and Secretaries of National Liturgy Commissions from October 23rd - 28th of last year, 1984, the theme of their discussions being; "The Liturgical Reforms: Twenty Years After: Approval and Perspective". Within hours of the publication of the Indult, whilst addressing students at the Irish College, he referred to the publication by Pope John Paul II of the Indult as — I quote from an eye-witness — "the biggest act of betrayal in the Church since Judas". I am told he looked a sight when he spluttered out these words. Total and most angry frustration had taken hold of him. You can judge men from their reactions. From those of this cleric and his fellows we should be wise to realise the root of their frustration and what, in consequence, we are up against.

Liturgists at Rome and the Restoration

Naturally he and those of his colleagues in Rome for the Liturgical Congress (October 23rd - 28th) were furious that they were not consulted before the publication of the Indult in the afternoon of Sunday, October 14th, 1984 (as if, by the way, these clerical gentlemen had *ever* consulted anyone of the Faithful when they imposed their own versions of liturgical reform on a long-suffering Catholic people. But it is always like that. Today's reformer is so often tomorrow's tyrant. Originally, it had been agreed that the Indult should be issued in conjunction with the Liturgical Congress in Rome, reportedly the largest liturgical gathering since Vatican II. It is said (with truth, I believe) that Archbishop Noe, Secretary of the Commission for Divine Worship, wanted this to be the case, hoping that, if this were done, pressure from members of

the Conference would be such as to *force* the Holy Father to withdraw the Indult from publication or, what comes to the same thing, press him to postpone its publication indefinitely. With this end in view, it is said that one of Archbishop Noe's supporters leaked news of the projected Indult to the Italian Press. There and then, Archbishop Mayer, newly appointed President of the Congregation for Divine Worship, decided, with great courage, to publish the Indult *immediately*; which he did, as I have said, on October 14th, over the heads of the participants of the forthcoming Liturgical Conference. Had Archbishop Mayer not done this, it is more than likely that the Indult would never have seen the light of day. As things turned out it did—to the chargin of Archbishop Noe and his supporters. It is also reliably reported that the Holy Father personally ordered Archbishop Noe to sign the document giving conditional authorization to the Old Mass, after the Archbishop had done his best to avoid doing so. Before this unpleasantness, Archbishop Mayer, President of the Congregation for Divine Worship, had expressed his entire willingness to sign.

Archbishop Noe and the Old Mass

It is important to notice that Archbishop Noe's intransigence in the matter of the Old Mass has not been confined to this last-reported incident. It is common knowledge that more than a year before, in March, 1983, it was Archbishop Noe's refusal to sign a document, restoring the Old Mass on a basis of parity of esteem with the New—a refusal that was coupled with the threat of episcopal rebellion—that caused its withdrawal. What is certain is that, from that day until the publication of the Indult, in October, 1984 there has been bitter fighting within the Curia over the question—with Msgr. Noe refusing to sign any document liberating the Old Mass until now, when the Pope ordered him personally to do so and he was forced to yield. The Pope's courageous intervention saved the day. For this, he deserves our thanks and our unceasing prayers. Acting as he has done, Pope John Paul II has called a halt to what has passed hitherto for renewal within the Church; above all, driven a hefty nail into the

coffin of the hopes of those who saw destabilization through bogus liturgical renewal as a means essential to the building up of a man-made, man-centered "Church", manipulated by themselves, man-suited, in no way God-serving; the sum-total of all they hoped for.

Now, for the first time since their take-over, these liturgical destabilizers have received a fearful blow, administered by the Holy Father himself in the face of fierce curial opposition and which the more intelligent amongst them recognize very well as putting paid to their man-made and man-centered hopes for the future. In consequence, they are running scared; the more so since the surprise announcement by the Holy Father two days ago (January 24th, 1984) on the eve of his departure for South America, that he was calling an extra-ordinary assembly of bishops (November 25th - December 8th, 1985) to review the work of the Second Vatican Council which ended twenty years ago. It was being called to commemorate the Council and to deepen understanding of its teachings in the light of new needs. Indications are that papal muscles are being flexed and that the would-be makers of a New (man-made and man-centered) Church are more nervous than they have been for many a long day. If the mind of Pope John Paul II is the same as that of Cardinal Ratzinger with regard to the disastrous consequences *not* of the Council, but of the attempted renewal that followed in its wake, then Progressives everywhere have plenty of cause for concern. That, indeed, is a good thing.

(To be concluded)

COR INGRATO

He who loves
Then forgets
Has never loved.
The Old Mass
Once was dear
To the heart
Of a Priest.
Could he forget ?

Fr. J. Brown

J. C. L. Inman considers the recent Indult, published on October 14th, 1984, and the opposition to it from what he calls the Progressive Liturgical Establishment of the Experts : P.L.E.E. for short.

Reconciliation and the Indult

A LAYMAN'S VIEW

J. C. L. INMAN

WHEN in 1978 my increasing awareness of what had really gone on in the Church since 1962 made it difficult to express adequately my feelings in letter length (increasingly at that time editors of Catholic papers were very sparing in the space they would give to "conservative" views anyway), I decided to attempt an article for *Christian Order* and headed it "Is Internal Reconciliation Unthinkable"? Fr. Crane printed it, and the theme has been maintained in one form or another in subsequent articles and letters to editors ever since. Periodically over the years my hopes have been raised that at least some people were thinking about it. These hopes reached their highest point to date when the news broke in October 1984 of the Papally-desired Indult that would partly liberate the Old Mass world-wide. Sadly, by mid-November these hopes were extensively dashed by the news that the Hierarchy of England and Wales had adopted a collective policy to the Indult that could only be regarded as very restrictive. So, I reverted yet again to consideration of the possible answers to my original question.

Two Irreconcilable Groups

I should think that outwardly everyone would reply to it "of course internal reconciliation is thinkable, I'm thinking of it all the time", but when one gets down to

examining how different people and groups expect or require that reconciliation be achieved, the "thinking" takes off in very different directions. Broadly speaking, there are two groups, both small, that have no interest in achieving reconciliation by compromise. Both these groups are following diametrically opposed "orientatons", and both are not really thinking about reconciliation at all. They are thinking about the unconditional surrender of opponents to their views. As far as Holy Mass is concerned, hard line and, in many cases, schismatic traditionalists will not be content with anything less than the total withdrawal of the Mass of Paul VI and a return to the exclusiveness of what I had better call for the sake of accuracy pre-Vatican II rites. I think they are pursuing an impossible and undesirable dream. They are, and I suspect will remain, a small group, liable to progressively fragment even more than they have done already. Numerically, the other group is also small, but its influence is vast for reasons I shall come to. I call it the "Progressive Liturgical Establishment of the Experts" or the "P.L.E.E." for short. P.L.E.E. has to a very large extent been the terrier that has had the bull that is the Church by the throat for a couple of decades now, and P.L.E.E.'s position is as unambiguous as that of the hard line traditionalists. The Old Mass must be obliterated, whatever the cost and whatever the means used to achieve this end, honourable or dishonourable.

The Party of Licit Compromise

At the time I started writing, some seven years ago, a third group that was and is prepared to compromise licitly in the cause of reconciliation and peace was comprised mainly of conservative and non-schismatic traditionalists, few of whom enjoyed much if any standing in the Church, even if some of them were people of distinction in secular affairs. Over the years they stuck to their guns, in the main using courteous and honourable methods. Despite the ups and downs of their peace crusade they gained steadily the sympathy and help of really powerful people in the Church. Since there has been not merely a running

battle but a war going on over Holy Mass for a crazily long time already. I think I can put best the present position by saying that the forces seeking reconciliation and peace by compromise are vastly more formidable today than even the most pessimistic member of P.L.E.E. ever thought was possible, say a decade ago. However, despite the immense strengthening of this group of late, peace does not seem to be in sight; indeed, the war could be entering one of its most bitter and dangerous phases. Let us make no mistake about it; the main enemies of peace in the Church at present are not the hard-line or schismatic traditionalists whom, while I have no wish to insult them, I think one can discount. The main enemies of peace are either the compromise party or P.L.E.E. and its supporters.

Try-on of the Century

I likened P.L.E.E. to a terrier that had go the bull that is the Church by the throat. By doing so, it has therefore become a kind of sacred cow that no one must question or deny. It existed in embryo before Vatican II and was born during that Council, where its members cleverly disguised their real intentions. Cardinal Heenan expressed the subsequent views of several Bishops who had the guts to speak up when he said that, at the time the liturgy was being debated at Vatican II, Pope John and the Fathers had no idea what the experts who drafted the documents were planning. P.L.E.E. really grew and got into its stride in the advisory Consilium set up in, I think, 1964 to fill in the outline of the Council's liturgical law, *Sacrosanctum Concilium*. It played ducks and drakes with the law, omitting what it didn't like, distorting whatever it wanted to, and adding items the Fathers had never dreamed about. It was the try-on of the century, but P.L.E.E. got away with it! Neither the Pope nor most of the Bishops questioned its activities. The reliance upon "Expertise" was near absolute. The expectations were quite staggering; a demonstrable liturgical renewal seemed to be guaranteed as a result of imposing on a world scale the radically different and totally untested product of the "Experts", the Mass of Ages being concurrently suppressed contrary to

law and with blind insensitivity. Authority having sanctioned this untested try-on, the face of Authority had become involved.

Failure of the New Mass

Very quickly it became clear that the new liturgy was far from going along as predicted, was far from achieving the expectations both of its devisors and of Authority. However, in a Church that hates to admit to having got anything wrong, certainly in the short-term, it was deemed that any failures were the fault, not of the experts, but of the people and their priests. While a few in authority were sensitive and sympathetic to individual problems, most in authority were more interested in authority and, consequently, faces were set and hearts turned to stone. Training was deemed to be the answer; theory was still very much in the ascendancy. All would come right once the people and their priests understood through something called "proper formation" all the goodies made available to them in the Pandora's box given them by the experts.

No one stopped to question whether or not the experts had behaved like unsupervised children who had been given a new box of toys, some of which might be dangerous. Resistance to the New Mass began slowly to grow, and the desire for the Old Mass to be restored as an alternative, began to be expressed. Some in authority began to display furrowed brows, but the expressions of others became thunderous. Most hearts remained as hard as stone.

Today, very sadly, the Church is in a state of covert schism. It is reliably reported that, when the Pope wished to go ahead with an earlier Indult in 1983, he was warned that this could cause a rebellion and schism in the Church. The warners were, needless to say, the members of P.L.E.E., their admirers among the Episcopate and the many who cannot bring themselves to face any possible loss of face. This covert schism covers many more areas than that of the liturgy; but, as far as most ordinary Catholics are concerned, the Mass is their main contact-point with the public expression of their Faith. The schism has been developing for years. It has not been precipi-

tated by the Pope's desire to seek peace over Holy Mass, offering the Indult as a first step. We can read of the concern expressed by high-up Churchmen that the Pope is "Too Polish", too inclined to see the Church in Poland as an ideal; but it is nonsense to try and blame him for the schism. It started a long time ago, around the time the members of P.L.E.E. plotted their try-on. If anybody is responsible for the schism, it is those who had authority, but who didn't use it when they allowed the various practitioners of imprecise sacred sciences—theology, ecclesiology, liturgy and so on—far too free a hand and gave them far too much influence a couple of decades ago.

Where from Here?

Where might we go from here? I wish I knew. We are in a hell of a mess; of that there is no doubt. In my early adulthood, and I'm only 53, one of the Church's marks of unity, "The Pope with the Bishops", was a patent reality; whereas today it's almost a sick joke, one which anyone among the warring parties will try to invoke if they are trying to gloss over the problems, trying to kid the credulous that actually we're all one big happy family that's just having a tiff. We used to hear how Pope Paul "agonised" over many matters, and I'm sure it's true. The agonies of his successor cannot be any smaller and are probably greater, even if he's possibly better equipped to bear them both because of his character and his lengthy experiences under persecution. Getting back specifically to the liturgy, will His Holiness withdraw the Indult under pressure and threat? Will he accept the "facts" that are presented to him as a result of its being very restrictively applied, and interpreted as the true facts of the level of demand for the Old Mass or as being no more accurate than the "facts" that emerged as a result of the consultation with the Bishops in 1981? To me it often seems that truth no longer matters as to what are facts; "facts" being preferred.

The New Indult

There are several things that are clear about the recent 1984 Indult. It is a compromise document arrived at after

much in-fighting and solely through papal determination. It can be interpreted and applied either generously or restrictively. It nowhere even hints at prescribing celebrations for Sundays and Holidays of Obligation. Without such celebrations being allowed, many people who want the Old Mass will not be able to attend; for, if a weekday celebration occurs early or late enough for people who have to earn their living to attend, it would not fit in with the needs of the elderly. Again, if Mass was in the middle of the day, it would rule out many of those in employment. What the Indult does not make clear is the fullness of the Papal will, which, as of now, one can only guess at. To me it seems totally contrary to the Pope's character to bother to act at all if his intention was restrictive, if he wanted a "going-through-the motions" exercise aimed at producing "facts" rather than facts, if he wanted to raise hopes and then promptly dash them, if his pastoral concern was anything less than full.

I Soldier On

The situation is studded with dangers and ironies. I used to be told that to want the Old Mass was to be "Contra Ecclesiam", even if I never got a remotely satisfactory explanation as to why. Today one has to ask, Where is the Church, with Peter or with those who threaten schism? Holy Writ repeatedly says "Blessed are the peacemakers". Since I believe that it is more peaceful to seek peace by compromise than through unconditional surrender; since internal reconciliation cannot be achieved through abject defeat; I'll just have to soldier on confident, that the Church is with Peter, hoping that my Hierarchy will reconsider their restrictive policy towards the Indult, keep my wits about me and my pencil sharpened, and pray for peace.

"The episcopal conferences have no theological basis as do, on the contrary, the individual bishops; they have existence only for practical reasons, and it is important not to forget this".
—Cardinal Ratzinger

In this article, B. A. Santamaria examines why Pope John Paul II has taken on the liberationist theologians. He outlines the fundamental issues behind the conflict. By courtesy of the Author and *The Weekend Australian Magazine*.

Theology with a Marxist Deity

B. A. SANTAMARIA

WHEN Father Leonardo Boff faced the Congregation for the Doctrine of the Faith on September 7 it marked the first formal step taken by Pope John Paul II to meet two separate but associated challenges from Latin America.

The more immediately important is the calculated defiance of his authority by a group of five Nicaraguan priests, headed by the two Cardenal brothers (one occupying the position of Minister for Culture) and Father d'Escoto, the Foreign Minister.

The Pope, the Nicaraguan bishops and (in the case of one of the two Cardinals who is a Jesuit), the new Jesuit General (Father Kolvenbach), have all instructed the five priests that they must choose between their priestly office and their government posts. Four have already refused to do so. Father Cardenal has still to declare his attitude to the instruction. (Since this was written, he, too has refused. —Editor).

The More Important Issue

The more compelling and ultimately more important issue is the philosophical challenge of South America's celebrated exponents of liberation theology, of which Father Leonardo Boff's writings provide the immediate example, and which are the subject of this week's consultations in Rome.

Among the best known of Father Boff's academic colleagues are Brother Clodovis, Father Gutierrez and Father Segundo, a Jesuit now visiting Australia.

The Roman consultation will, no doubt, be presented as

an assault on liberty of thought. One Australian newspaper headline has run "Church in service of the poor on trial: rebel priest", another "Priest arrives to face Vatican inquisition".

None of these well known figures is, in fact, threatened with the inquisition, the rack or the thumb screw — the images conjured up by the use of the word "trial" in the context of an examination of theological doctrines.

The most celebrated recent precedent was that of Father Hans Kung, who after publishing several works propounding doctrines clearly contrary to Catholic beliefs was simply declared to be incapable of continuing "to pursue the office of theologian, teaching by mandate of the Church".

Father Kung still commands large audiences at the University of Tübingen. Nobody has sought to coerce his personal convictions. All that he has been deprived of is his right to claim that his philosophical and theological doctrines are in harmony with the Catholic faith. What is to be determined in Father Boff's case is precisely the same issue — no more, no less.

The conflict with liberation theology, and with the defiance of the priests in the Nicaraguan Cabinet can only be understood in the context of John Paul II's attempt to bring about what Paul Johnson prematurely called "the Catholic restoration".

Post-Conciliar Disaster

While primarily of concern to Catholics, the issues concern others as well. A professor of philosophy in one of Australia's great universities who defined himself to me as a "pre-Vatican II atheist" thereby indicated that even among those who regard any religious belief as rationally insupportable, there are many who recognise the necessity for a strong, cohesive Catholicism in defending human values in the great cultural crisis of our age.

By the time of the death of Pope Paul VI on August 7, 1978, the Catholic Church had sustained such major wounds as a result of the acute disorder which followed the Second Vatican Council that, humanly speaking, its future as an institution was in doubt.

In countries of Western culture — although not in Africa or countries under communist rule — it had lost almost half of its regular communicant members.

More than 30,000 ordained priests had left the priesthood, with a similar proportionate exodus of brothers and nuns. Vocations to the priesthood and to the religious orders had fallen off dramatically. Paul VI knew not only that this was not "renewal but a disaster, the prime responsibility for which rested with the discordant and frequently heretical theological opinions which, after the massive successful campaign against *Humanae Vitae* (1968), went unchecked by authority". He condemned "the ravages being inflicted upon people by the diffusion of venturesome hypotheses that disturb the faith".

Pope John Paul II and Restoration

When the Catholic Church made history by electing a Polish cardinal to be Pope, the latter wasted no time in beginning the last-ditch attempt to restore the situation, or in applying the three major programs by which he proposed to fulfil that responsibility.

In the course of a series of exhausting international journeys he consciously used the gift of a personality which the media found impossible to ignore to establish an international constituency among Catholic and non-Catholic alike, with the former as a base on which to build the reforms he aimed to bring about.

In a series of historic documents and speeches ranging over questions on the moral foundation of basic human rights to the role of the Virgin Mary; from the central importance of the institution of the family to the role of sex in human relations; from the religious education of the young (which allegedly progressive pedagogy had deprived of content in exactly the same way as it had devalued secular subjects) to the role and dignity of human labor — he attempted to settle the basic conceptual conflicts which had confused the majority of Catholics since Vatican II.

Since these documents would have been little more than literary exercises, unless their teachings were actually put into practice in the different countries of the world, he set himself the task of reforming the Vatican Curia by making substantial changes among the cardinals heading various congregations (or departments) of the Holy See. Among these, the key role on doctrinal matters was allotted to

Cardinal Ratzinger, as Prefect of the Congregation of the Doctrine of the Faith.

Simultaneously the Pope set out to build a new episcopal leadership in the major nations by the appointment to key Sees of men who would be committed to his view of the church.

It would be invidious to "name names" among John Paul's various appointments. Because of the special significance of the US and Holland, however, his appointment of Archbishops O'Connor and Law to New York and Boston respectively and of the orthodox Archbishop Simonis to the Primatial See of Utrecht in Holland — in an endeavour to regenerate an almost vanished Dutch church — deserve special mention.

These policies, although obviously correct, do not promise quick returns. However, in the longer term they are likely to work, if they do not it is difficult to see what will.

Marxism and Liberation Theology

With this behind him he turned his attention to the one major problem which most believing Catholics would never have anticipated : the penetration of Marxist ideas via Marxist philosophy, economics, politics and sociology into Catholic thinking and the training of future Catholic priests and religious.

This is the special problem created by liberation theology for the Catholic Church, which finds its parallel in the dubious sociologies of the World Council of Churches.

The historical origins of liberation theology are not to be found among the Catholic masses however poor they may be, whether in Latin America, South-east Asia, Africa or the Philippines. Its middle-class origins are not disguised. Of its better known exponents, Father Juan Segundo has written :

"The context for this new trend in Latin American theology", he wrote, "was the university. Or in other words, middle-class people . . . so it was not the oppressed people but the middle classes beginning with students who received the first feature of this 'liberation theology' . . ." (*Catholic Leader*, September 2, 1984).

An Australian reviewer of the English work, *Catholic Elites*, perhaps unwittingly seems to refer to a similar

phenomenon, though not as a problem. He refers to "... a growing divergence between the educated activist, leadership groups (whether lay or clerical) and the mass of relatively passive, nominal Catholics, largely unconcerned about the renewal processes initiated and encouraged by activists in the Church".

Which of these two groups actually constitutes the nominal and which the real Catholics cannot, of course, be determined by the reviewer.

Jesuit Father Jan Bots attributes the disintegration of the Church in the Netherlands to the domination of theological thinking established by the same group, composed largely of thousands of priests and religious who have left their ministries but who have sought employment as lay pastors and as members of the various ecclesiastical bureaucracies.

The Bureaucratic Intelligentsia

What all of these groups have in common is their lack of serious belief in the authority of the "magisterium", whether expressed by Popes or Councils: the inordinate status they allot to theologians, who, vis-a-vis the bishops, are in no better position than lawyers vis-a-vis judges, and who apparently wish to make identical the role of the lay pastor with that of the priest.

In sociological terms, liberation theology can be understood only as a specifically religious expression of the ideology which has marked the rise to power of the new class — the bureaucratic intelligentsia. Predicted by Schumpeter and described by Milovan Djilas in *The New Class*, this is the dominant class in both capitalist and communist states.

It is perhaps not surprising that the same phenomenon should have emerged within the various Christian churches, since the religious professionals obtain their education in the same universities as their secular brethren, and since the churches themselves have undergone the same process of bureaucratisation as modern business, unionism and government.

The new class — whether secular or religious — is fashionably socialist (in the sense of believing in the

constant expansion of state power to solve social problems created largely by the disintegration of the family).

It affects the posture of peace without seriously examining the causes of peace and war. It insists the problems of the poor can be solved only by the expansion of state power, so those who for perfectly good reasons oppose the expansion of state bureaucracies are regarded as enemies of the poor, blind to gospel insights, and generally opposed to the motherhood issue of the day.

To tell modernist theologians and other Catholic academics that their increasing fascination with the themes of the secular intelligentsia is simply a reflection of their own class position, is simply to apply Marxist analysis to the development of their own thought structure. But it is Marxist analysis which they tell us to apply to achieve an understanding of contemporary reality.

The instinct behind the development of Liberation Theology is an understandable and defensible reaction to the indefensible and appalling misery of the masses, in countries of Latin American culture in particular.

It is a reaction to the the disgusting display of wealth so visible in these countries, wealth often obtained by stealing money raised in international loans which, if they can be repaid at all, must be repaid by repressing the living standards of the masses who have never shared in the bonanza.

It is a response to the failure of Christians to develop a generation of effective social reformers who might have been able to modify these conditions. (It is easy, of course, to write of this failure of Latin American (or Filipino) Catholics from the safe distance of Australia. The assassination squads which are used indiscriminately by the military Right and the Marxist Left in Latin America make the organisation of Christian Democratic Parties almost impossible, despite which they do exist and retain substantial support.)

Two Waves of Liberation Theology

As to its theological content, Father Segundo writes of liberation theology as developing in two consecutive ways. The first was the result of the determination of a small section of the Latin American middle class, who "clearly

perceived that they, themselves, belonged to the side of the oppressors and were more or less linked with an ideology fostering their interests" to change their class position and to fight for "the oppressed".

The oppressed evidently did not respond.

"The first theology of liberation", he wrote "raised hope, enthusiasm and converseion only among the middle classes integrated into a European culture".

The second line of liberation theology set out to de-ideologise theology, so as to restore the Christian faith to what it allegedly was at the beginning. Segundo refers to a "new context of theologising: the common people". The theologians would move among the people to create a "church born from the poor", the role of the poor being to articulate their faith, as they experienced it, while the intellectuals filled the humble role of "unifying and structuring people's understanding of their faith, as well as grounding and defending the practices coming from the faith".

It is remarkable that these intellectuals did not understand how perilously close they were coming to manipulating the poor and to use their alleged experiences as a pretext for brain-washing in a social theory only marginally removed from Marxism.

In any case, if Father Segundo is to be believed, the second wave of the experiment has not proved any more successful than the first: "... both lines seem to have failed to a considerable extent in fulfilling the expectations raised by them".

Summary and Evaluation

In summary fashion, one may, perhaps, evaluate the entire phenomenon:

(1) What the liberation theologians are especially interested in is not religion, but politics. Essentially they wish to solve the urgent social problems of the communities in which they live. As far as this can be done it is an indispensable work. It is, however, a function not of theology but of politics. As a function of politics it demands political, social, economic expertise. A knowledge of Christian social principles is indispensable also to the Christian acting in the political field. Theology, as such,

can do no more than convey the supernatural arguments for political and social action. Other than this the theologian has no role to play.

Archbishop Mannix, for instance, never shirked the harsh realities of politics, but significantly never dealt with political matters in church or from the altar.

The liberation theologians assert that they are primarily theologians: but their literature contains very little about the perennial Christian truths. It is mainly sociological, about class, the poor, structures, colonialism, oppression. Of God, Christ as God, and not simply as an historical figure bearing a socio-political message, of the Blessed Virgin, the Eucharist, the Church, the Papacy, there is scant mention. Gutierrez is reported as saying: "In the commitment to the poor . . . one encounters God", and as acknowledging that God is not the main subject in liberation theology but as adding, "We're working on it".

One can only answer that the entire history of the Christian saints proves that there are many other ways to God than the way of socio-political engagement.

(2) Insofar as they use religious phraseology, this school of theologians appears to follow on logically, as it follows on chronologically, from the "Death of God" school — Bultmann, Bonhoeffer, Tillich, Robinson.

What they all have in common is a determination to demythologise the *New Testament* in the interests of religionless Christianity. The Incarnation, Redemption, Virgin Birth, Trinity, Resurrection, miracles, being regarded as incapable of reconciliation with the modern scientific mentality, are out, sometimes in the sense of being totally ignored as irrelevant.

All that mattered was the character — human or divine, who knew or cared? — of Jesus of Nazareth and his gospel of love. On the analogy of St. Augustine's "Love God and do what you will", we have found Christian theologians justifying pre or extramarital sex. With the liberation theologians Christ's doctrine expresses itself in social and political revolution. This is what is meant when gospel values are directly applied to the social situation in Latin America as if an arbitrarily-chosen line in St. John's Gospel, interpreted equally arbitrarily by a compassionate nun in Australia, of itself indicates how the

appalling social conditions of the sugar plantations of the Philippines are to be solved.

Cardinal Ratzinger observed the resultant situation with amazement : "I cannot deduce from Mark's gospel or from the Galatians what I ought to be doing in South America. It is simply a stupidity". Even though it is a stupidity it derives from the Marxist-influenced political theology taught in European seminaries during and since World War II.

(3) Insofar as the liberation theologians are talking about politics rather than religion, it is substantially Marxist politics. They protest that you can use Marxist analysis without having recourse to Marxist solutions. Since they have never taken the time to spell out the precise solutions at which they aim, beyond a general condemnation of capitalism, their denials are open to doubt especially in view of the fact that the only categories they really use are Marxist.

No Knowledge of Catholic Social Teaching

The characteristic Catholic social system — with its emphasis on the person, the family, the village, the co-operative, the widespread distribution of the means of production among the masses, with special emphasis on land reform — is increasingly looked upon as the best available economic solution for the problems of the Third World, whatever one may think of its applicability to the industrialised West. The liberation theologians, as far as one can discover, have no knowledge of this social pattern and grasp the Marxist formula because they know no other.

Gutierrez is not unaware of this deficiency : "We are not sure of another society, but we are sure the present society is not possible and we must change it". Change it to what?

Castro's Cuba is offered as one model by Father Boff as being "better than its predecessor", even though no statistical evidence is offered. Rene Dumont, director of research at the National School of Agronomy in Paris and a Marxist, while acknowledging Castro's substantial achievements, also points to the social and economic privileges enjoyed by the managerial class, and to the militarisation of Cuban life as realities quite opposed to socialist theory. What is

significant is that liberation theology, which is so deeply moved by the admitted excesses of the military establishments in other Latin American countries, does not apply the same criteria to Castro's Cuba, to the Soviet Union, or Eastern Europe. Nor does it ask the obvious questions of whether Cuba's total dependence on Soviet subsidies is any less colonialism than dependence on the US.

The test of theory is practice. (Praxis, the conversion of theory into practice, is a word of which most modern Marxists are extremely fond.)

Judged by this fact, it will be observed that liberation theologians like the Cardenal brothers, d'Escoto, and their colleagues — all ordained priests like a few in Vietnam — sit in a communist government which has tied Nicaragua to the Soviet Union, to Cuba and most recently to Libya. Whatever the theology the praxis is Marxist.

Marxism: the God that Failed

To John Paul II it is obvious that under the deceptive slogans of peace, justice, oppression, the poor, interpreted in a Marxist sense by essentially middle class intellectuals, a diluted Marxism has already taken a significant part of the citadel.

Unlike the liberation theologians who toy with Marxist phraseology without showing much evidence that they have even read Marx or Lenin, John Paul II knows Marxism by long, bitter personal experience. That Catholic priests and religious would ally themselves with persecutors of the Church is less inconceivable than that in 1984 Marxist ideas should be proposed as seriously deserving of any intellectual responsibility.

Kolakowski, Djilas, Goldstucker and an entire generation of East European ex-communist intellectuals (not to mention Koestler or Silone) who have served at the highest levels of office in communist regimes, burnt by their exposure to communist power have pointed out that Marxism is an ideological fraud perpetrated on the masses by a privileged bureaucracy.

"Marxism", Kolakowski has written, "has been the greatest fantasy of our century".

Milovan Djilas, as Tito's closest associate, knew Marxism from praxis if anyone did. Describing Marxism as "indus-

trial feudalism", Djilas went on to say that his belief in Marxist theory to which he had devoted almost a lifetime was "not justified".

Michael Charlton, introducing the fifth segment of the BBC series *Stalin's Legacy*, observed that "as with every system of thought and ideas, communism's strength has depended to a large extent on its power to attract and hold intelligent people".

So has Catholicism. What John Paul is primarily seeking to defend in taking on liberation theology is, of course, the content of the Catholic faith and the distinction between religion and politics. He is seeking to defend the fidelity of the intellect to observed facts and rational arguments. We do not have to repeat the tragedies of post-war Europe to discover that Marxism is a mirage, and that the Catholic Church should not serve as the vehicle of the God that failed.

REVERENCE

Reverence is the secret
of all religion and happiness,
Without reverence, there is no faith,
nor hope, nor love.
Reverence is the motive
of each of the Commandments —
reverence of God,
reverence of our neighbor,
reverence of ourselves.
Humility is founded on it;
piety is conserved by it;
purity finds in it
its shield and buckler.
. . . Satan is Satan
because he is irreverent.
There never was an infidel
but he was irreverent
and a mocker.

In tribute to Father Marion Ganey, O.B.E., Priest of the Society of Jesus. A great missionary who gave thirty years of his life to the people of Fiji, who loved him; he died at the age 80 on September 23rd, 1984. May he rest in peace.

It is good in these faltering and confused days within the Church to look at the determination and courage, not only of the great English Martyrs, but of those who followed in their footsteps in later days with equal courage and determination. It was they who carried the Catholic Faith in England and Wales, saved by the Martyrs, to a triumphant restoration. What follows is taken from the two-volume life of Cardinal Herbert Vaughan by J. C. Snead-Cox, published in 1910.

Cardinal Vaughan : 1832 - 1903

R. S.

THAT his eldest son should follow him into the army was to Colonel Vaughan the most natural thing in the world, and it was a bitter disappointment when the future Cardinal made known his desire to become a priest.

Colonel Vaughan's faith stood the test: he placed no obstacles in the way and he lived to see another son Francis a Colonel and the father of three sons and three daughters. He saw, too, all the qualities which would have made Herbert Vaughan into the finest type of soldier, brought into play in the immensely difficult times in which he was called to be a priest, Bishop and Cardinal. He had, says the Author of this excellent Life, "a high and adventurous courage, an untiring industry, great concentration of purpose, unlimited devotion to the work in hand, and a wonderful power of winning and keeping the affection and allegiance of men".

Yet no-one more aware than he of "the other Herbert Vaughan", against whom he waged unceasing war. His life-long friend, Cardinal Manning, did not spare "the other Vaughan". He wrote: "I will send you your American Canon Law packed up by mistake, and Sheridan, for

I lay it on you to read *The Critic* and *The School for Scandal*. You would be holier and happier if you would enter into such things with patience, and learn to laugh . . . you are grim and truculent . . . the pictures (they had recently visited some exhibition together) apparently bored you . . . all this makes you sharp and inhuman to your fellow-creatures, and if you are so in the green tree, what will you be like in the dry"?

His spiritual notes reveal how hard was his daily struggle against his faults, which were indeed for him the raw material of sanctity. He knew that his inability to comprehend the "littleness" of lesser men could make his manner cold and even wounding. His habitual looking beyond passing events to the certainty of death and eternity, made him seem lacking in sympathy to those who could not rise above their present and all-too real misery. Perhaps that was why the final purification of his great soul took the form, for a time before his death, of utter loneliness and desolation of spirit, during which 'nothing was true, there was no God, no hereafter' . . .

What a contrast to his magnificence as Cardinal were the humble, simple words of his spiritual notes! He had "snubbed a tradesman" when he might "have been Our Lord to him". . . he had kept someone waiting, had refused his request without any expression of regret, and "probably let him see that I was treating him as someone to be got rid of . . . at prayer, I saw clearly what an unchristian beast I had been". He makes resolutions for the future to use all these opportunities to kill his self-love.

Of his holiness of life there was never the slightest question, and from it sprang his habit of seeing all life's crosses and successes in the light of faith, and his solid and lasting achievements as Bishop and Cardinal. An intimate friend wrote: ". . . never have I known any priest spend so much time in the chapel before the Blessed Sacrament as did Cardinal Vaughan. As long as he had that, he wanted nothing else. In my humble and uncomfortable little iron chapel, which was very hot in summer and very cold in winter, he used literally to spend hours. He cared nothing whether peer or peasant were invited to meet him, or whether interesting books or the latest news-

papers, or any books or papers at all, were provided for him; and as for food, he did not care what it was : it even seemed as if he did not care if he had any. His one want was to kneel or sit before the Blessed Sacrament, generally without any book in his hand, and for as long a time as was available from necessary duties”.

His achievements, founded on his life of prayer and mortification, stand as a lasting memorial. As Father Vaughan, he founded Mill Hill in 1866; after the death of the heroic Frederick Lucas, who had fought the battles of English Catholics in *The Tablet*, almost single-handed, he bought the paper for a small sum, and thereafter spoke for the Catholics of England in no uncertain voice. As Bishop of Salford he founded St. Bede's College in Manchester, involving himself incidentally in weird and wonderful adventures over the neighbouring Aquarium, which he bought to prevent it being converted into a music-hall.

“What” he was asked, “was he going to do with it”? He was, he said, going to make it into a financial success. He formed a board of management, advertised the educational advantages to be derived from the study of fish, and sent a trusted Monsignor to the docks to acquire an alligator. Even this exciting reptile, the Bishop felt, was not enough : the Aquarium needed sound and colour. So the same Monsignor went once more to the docks, this time to bring back cages of cockatoos. These, depressed by their neighbours, produced colour without sound, until someone organised a Sacred Concert for a certain Sunday, when the cockatoos came alive in a perfect frenzy of screeching. A minor tragedy occurred when sea trout were put into the same tank as a conger eel . . . The Aquarium, needless to say, eventually became part of the structure of St. Bede's!

He had a horror of debt. “Let us remember”, he wrote : “while we are zealous to build churches and schools and to carry them on efficiently, that we are bound to be honest. We may not borrow beyond our means, or be indifferent to our debts, or endanger another's capital, any more than we may falsify accounts or give false evidence, or cheat or steal”. He worked incessantly, among a thousand other cares, to reduce and pay off debts. When

he was called to Westminster, an event foreseen by everyone but himself, £64,478 had been collected for this purpose: a very large sum for those days and considering the poverty of the people.

He did not waste time wringing his hands over the loss of faith in children placed in non-Catholic Institutions: he founded the "Catholic Protection and Rescue Society", instituted a network of vigilance committees; acquired houses and put them under the care of Religious. The generosity of his people never failed him.

In January 1892, he was with the dying Cardinal Manning; he was saying Mass for him as the Cardinal died. Before long he knew that his name had been sent to Rome: he wrote at once . . . the See of Westminster should be occupied by some Bishop distinguished by learning or remarkable sanctity . . . he had neither . . . he would compromise the interests of religion in England by errors of judgment, made worse by his natural tenacity . . . and so on . . . One can almost see Pope Leo smiling as he read it.

Rome ratified the appointment without much delay. He was sixty, and he gave himself ten years of active life. Putting first things first, he was concerned immediately with the education of priests, and secondly with the education of the laity. The Cathedral project had been in view long before he came to London. A Cathedral he would build, but it would wait while he fought for the Catholic schools, and what a battle it was! He wanted not charity but justice, and not only for Catholics, but for Non-Conformists. His people were burdened enough; the State should pay, and pay it did.

Of particular interest to-day is the important part he played in the controversy over Anglican Orders. It took up a great deal of his time, and one is inclined to call it, as Mr. Churchill called the 1939-45 war, "Unnecessary". Briefly, it all began with an accidental meeting between the Abbé Fernand Portal and Lord Halifax; the Abbé was greatly impressed with the account given him of the wonderful transformation that had taken place in the Church of England. Lord Halifax was the President of the English Church Union, and it seemed that he already

accepted all the doctrines of the Catholic Church. With, of course, the trifling exception of complete acceptance of the authority of Christ's Vicar on earth, the Pope!

The Abbé rushed into print, bringing up the vexed question of "Anglican Orders". Actually, he summed up against their validity, but unfortunately Abbé Duchesne reviewed the pamphlet, and drew a conclusion favourable to the Orders being valid. It is also unfortunate that when in England he failed to see Cardinal Vaughan. He did, however, see the Archbishop of Canterbury, who treated the whole thing with the utmost caution. Later, when Abbé Portal and Lord Halifax called unexpectedly on Archbishop Benson, he was not amused; in fact he was deeply annoyed at having been approached, and made no effort to conceal it.

In the meantime, a number of influential French ecclesiastics took up the cause with Rome, supported by Mgr. Gasparri, Professor of Canon Law at the Catholic Institute of Paris. Cardinal Rampolla was also impressed: he even arranged for the Abbé Portal to be received by Pope Leo. The Abbé was warmly welcomed everywhere in the Eternal City. The Pope knew, of course, of the steady if small stream of splendid English converts, but never had the prospect of corporate reunion seemed remotely possible. "How gladly", he said: "I would say my *Nunc Dimittis* if I could make the smallest beginning of such a reunion!"

News of all this reached Cardinal Vaughan: he hurried to Rome. No-one had the conversion of England more at heart, and no-one had a clearer view of the futility of hoping for "Corporate Reunion". He saw at once that such an idea would simply prevent individual conversions, and was therefore a dangerous illusion. To the deep disappointment of Pope Leo, he made it crystal clear that whatever Catholic doctrines were now accepted by the Anglican Church, they were all opposed to the supremacy of the Pope. It was the Rock on which "Corporate Reunion" would split and sink. The Pope conferred with him on several occasions. Abbot (later Cardinal) Gasquet and Mgr. Merry del Val were present at one of these audiences. Cardinal Vaughan and Abbot Gasquet had

explained to the Pope that the Anglicans in favour of reunion represented only a small part of the Church of England. The Holy Father turned to Mgr. Merry del Val: "You, Monsignor" he said, "know a great deal about England and the English. Tell me, is this really true"? "Yes, your Holiness: what has been said is true in every particular".

When the Pope finally instituted the enquiry into the validity of the Orders, he did so with a view to removing a stumbling block in the path of individual conversions. Before appointing a Commission, he issued the encyclical *De Unitate*, which asserted as a first condition of Catholic unity the acceptance as of faith, of the divinely appointed jurisdiction of the Bishop of Rome over the whole Church. The far from pro-Catholic *Times* described the encyclical as "Dignified, temperate and charitable. The terms on which reunion is declared to be possible are plain and simple".

The Commission once established, exhaustive meetings took place in England and Rome. Abbot Gasquet was set by Pope Leo the formidable task of searching through the Papal Registers of Pope Paul IV. There were rows of folio volumes, each of 800 or 1,000 pages, and no index! After a week's fruitless search, he found in the last volume of the series the Bull, *Praeclara Charissimi* dated June 20th, 1555, which condemned Anglican Orders on account of the inherent invalidity of the rite. This Bull deals with all the points which Cardinal Pole had submitted to the Holy See. Further searches by Abbot Gasquet, this time in the town library of Douai, revealed a copy of this Bull entered in Cardinal Pole's register, with his attestation of having received it. These documents, with others discovered, were duly placed before the Commission.

Pope Leo was by this time eighty-seven years of age: it must have been wearisome beyond words to have to preside over such an Enquiry, but he did so simply that justice might be seen to be done. It all ended, as the Holy Father had foreseen, just where it started, but to lay (as he reasonably thought!) the question of validity to rest for ever, he issued the Bull, *Apostolicae Curae*, declaring Anglican Orders null and void. One would have

thought that the presence of two dangerous bulls in the field would have deterred future trespassers!

Amazingly, *Apostolicae Curae* was received with general approval by all parties concerned. The Pope had spoken: there was no more to be said. The mirage of Corporate Reunion being dispelled, individual conversions continued.

J. G. Snead-Cox's most interesting and informative account of the building of Westminster Cathedral cannot be adequately covered here, but it might be noted that the Cardinal pursued his life-long policy of avoiding debt. He turned once more to "the hateful business of begging". He wrote hundreds of letters with his own hand, and paid scores of calls. The work was intensely distasteful to him: he did it without flinching. Like Mill Hill, for which he begged throughout South America during the Civil War, the Cathedral was bought at a great price — his personal humiliation. It was repaid a hundredfold; the tired Cardinal, beset already with his last illness, lived to see this work of Bentley's genius ready for consecration, free of debt.

It was the crowning achievement of a great and Holy Cardinal Archbishop. He retired to Mill Hill to die; the first Mass in the Cathedral was his Requiem; his body is buried where he wished it to be, in the grounds of Mill Hill; his monument (for which he did not wish) is in the Cathedral; his Cause for Canonisation in Rome.

THE MARTYRS AND THE MASS

Did our Martyrs die
For "The people of God"
A cloak for pseudo-democracy,
Or did they die
For the Church of Christ,
The Pope and the Mass they loved,
"The Kingdom of God"
A question that needs no answer.

—Fr. J. Brown

This essay by Professor Murphy is the first of a series of reflections on God as Creator, Divine Providence, Father, Ruler; and how men, by refusing to recognise these realities inherent in God's being, have wreaked havoc in the moral and social order. Dr. Murphy is Matthews Professor of Law at Notre Dame University. Acknowledgements to *The Wanderer*.

God as Creator

Part I : Evolutionary Humanism

EDWARD J. MURPHY

"In the beginning . . . God created the heavens and the earth" (Gen. I:1)

THE ancient Apostles' Creed begins: "I believe in God, the Father Almighty, Creator of heaven and earth . . ." God is, and at the beginning of time He *created*, the Bible tells us, "the heavens and the earth" (*Gen. 1:1*). Before this there was no "space" and no "time". Apart from God there was literally nothing ("no-thing")

This creation was a unique kind of production. It was not a matter of shaping pre-existing "stuff" of some sort, as several of the ancient philosophers, including Plato and Aristotle, had speculated. It was creation "out of nothing"—*ex nihilo*. We read in *II Mac. 7:28*: "I beg, you, chld, to look at the heavens and the earth and see all that is in them; then you will know that God did not make them out of existing things; and in the same way the human race came into existence". (1) St. Paul writes in *Heb. 11:3*: "Through faith we perceive that the worlds were created by the word of God, and that what is visible came into being through the invisible".

Moreover, both matter and spirit are encompassed in this creative process. This is the summation of the Fourth Lateran Council (1215): “(God is the) Creator of all things visible and invisible, spiritual and corporeal who, by His almighty power, from the very beginning of time has created both orders of creatures in the same way out of nothing, the spiritual or angelic world and the corporeal or visible universe. Afterwards He formed the creature man, who in a way belongs to both orders, as he is composed of spirit and body”.

The Inner Life of the Creator

How often we are amazed by the very magnificence of this creation—whether we ponder, on the one hand, the vastness of space and the billions upon billions of celestial bodies in it, or, on the other hand, the enormous energy and complexity in the most minute of particles. For example, the “simple” cell (i.e., the smallest form of microscopic life) is more complex than any man-made thing on earth, such as New York City with all its bricks, wires, glass, machines, etc. It is estimated that every minute in the human body billions of cells die and billions are born! (2).

How even greater our amazement would be if we could but perceive something of the reality of the world of angels and their dynamic activity. And even more, of course, would be some perception of the inner life of the Creator, who is *personal* in a most astounding way. We learn from scripture that God is triune—Father, Son, and Holy Spirit. Three divine persons, one divine nature. There is nothing more significant than this: *the Trinity is the central fact of reality*.

One important implication of this biblical view of creation is that man is a creature. As such, he *belongs* to God; he is God's *property*. Man did not and could not make himself; his very being is a gift of the Creator. In relationship to God, therefore, man is in no position to assert any absolute “rights” or radical independence. St. Paul emphasized this: “Friend, who are you to answer God back? Does something molded say to its molder,

"Why did you make me like this?" "(3) Even as we examine later the special kind of creature that man is and the glorious purpose for which he is made, we must never lose sight of the fundamental Creator-creature distinction and all that it entails.

Another implication is that there is meaning and purpose in the universe. There is, first of all, a "real world out there". The universe is not mere illusion. Moreover, the universe is suffused with meaning and significance; it is not an irrational entity or a random collection of atoms. Every atom of creation is meaningful with a divinely ordained purpose for being.

Totally Good

We can never reflect too much upon the fact that God is a *personal* being, not some kind of impersonal force. The "God of the philosophers" pales in comparison to the "God of the Scriptures". Only of the latter has it been said: 'Yet not a single sparrow falls to the ground without your Father's consent. As for you, every hair of your head has been counted; so do not be afraid of anything'. (4)

We must strive to see everything in the context of the triune God and His activity. In this context the universe is *totally real, totally rational, and totally meaningful*. Finally, it is *totally good*. In the Genesis account we read: "God looked at everything He had made, and He found it very good". (5) There is, to be sure, evil in the world. But evil is not inherent in God's creation; it is not "meta-physical". Rather, it is 'moral' or "ethical", brought about by *sin*, a failure of the creature to conform to the law-order established by the Creator.

Obviously, the doctrine of creation has far-reaching legal and governmental implications. If God created the universe, He is in charge. He is the ultimate lawgiver and supreme governor. Whatever authority man possesses is derivative and limited. It is not surprising, therefore, that determined attempts have been made to undermine this doctrine. Opposing theories have generally been predicted upon either *dualistic* or *monistic* presuppositions.

Belittling Human Nature

The duadlist model posits two creative forces or principles, two ultimates of more or less equal power and validity. One is the "good" principle, usually associated with spirit. The other is "evil" and is normally associated with matter. Thus, the adherent disdains the material and seeks salvation through escape from the world. The Christian view of the goodness of material creation is flatly rejected, leading logically to the approval of all sorts of personal and civic irresponsibility. Fr. Bernard Leeming has elaborated as follows:

"Dualism took many forms, but in all its forms it tended to belittle human nature. Generally matter was regarded as bad and spirit good; hence the union of matter and spirit in man was looked upon as, at best, a transitory expedient, from which the spirit must escape in order to live its own proper life. Very often also the devil was identified with the eternal spirit of evil. The Priscillianists of the sixth century held that the conception and formation of the human body was the work of the devil, condemned marriage, and had a horror of procreation in all its forms. They rejected the resurrection of the body. In practice, they either inculcated unreasonable asceticism, self-mutilation, and even suicide; or encouraged fleshly indulgence, since as the body was in any case evil, nothing that happened in it really affected the soul. The Priscillianists were only one instance of those endless varieties of dualistic tendency from the Docetists of the first century, the Manichees of the second, third, and fourth, down to the Albigensians of the 12th and 13th, against which so much of Christian controversy raged, and so much of Christian doctrine was formulated". (6)

Although one tends to think of dualism in connection with these ancient heresies, there is such persistence in the dualistic idea that it may well be "the strongest religious undergrowth of all time". (7) For example, the occult, which seems resurgent in our own day, is rooted in dualistic theory. (8)

Denying God's Transcendence

Perhaps the most powerful attacks upon the Christian view of creation have been launched by those who espouse some sort of evolutionary faith. The "true believer" affirms that man in all his being, body and soul, has evolved from some primal form (matter), and the process will continue until perfection is reached (i.e., until he becomes a "god"). Those of this persuasion reject outright the existence of a personal transcendent, creating God. (9) They are monistic in their thinking. The principal tenet of monism (*monos*, alone) is that there is only one fundamental component constituting every real thing. With some monists this is matter; with others it is spirit. Pantheism (*pan*, all; *theos*, God) adds that all of this taken together is God. There is no distinction between Creator and creature or between uncreated and created reality. "The character of pantheism", the late Cardinal Damielou wrote, "is to eliminate the frontiers that separate God from what is not God, to misunderstand at once God's absolute transcendence (since all is in some sense divine) and the existence of the creature (since it does not exist apart from God, but is finally drawn back to Him)". (10) In 1950, Pope Pius XII issued an important encyclical letter, *Humani Generis*, "on certain false opinions which threaten to undermine the foundations of Catholic doctrine". He singled out those "who imprudently and indiscreetly hold that evolution . . . explains the origin of all things, and audaciously support the monistic and pantheistic opinion that the world is in continual evolution". (11)

The influence of the various manifestations of this evolutionism is enormous, perhaps never greater than in our own time. It is obvious that one who is already a god or who is evolving into a god will not readily perceive an obligation to obey the God of Scripture who made Heaven and earth! Or, looked at from another perspective, if one is an individual merged into the god (as just a wave in an ocean, so to speak), there is the effacement of individuality and with it human freedom and responsibility. The evolutionary view is productive of both false optimism

and false pessimism, neither of which is conducive to a respect for God and His sovereign will.

The Survival of the Fittest

Some mistakenly assume that evolutionary theory began with Charles Darwin (1809-'882). Darwin by no means invented the idea. Evolutionary thinking was commonplace at the time he worked. For example, Hegel (1770-1831), the influential German philosopher, had propounded a view of history as the unfolding of the Divine Idea in accordance with certain laws of history, which laws, or course, Hegel claimed to have discovered. But, as one writer put it, while Hegel "had the right tune for the time, he failed to hit the right key". (12) Darwin did hit the right note by offering in scientific language what the age wanted to hear; namely, the survival of the fittest in the struggle for existence through the process of natural selection.

Darwin did not purport to deal with the question of the origin of life, even though his most famous book, published in 1859, is entitled *Origin of the Species*. (13) His goal was much more modest. He sought to establish and account for changes or variations in species. And even here there are many in the scientific community, including those favorably disposed to evolutionary theory, who believe he did not succeed. For instance, a Dr. Etheridge, distinguished fossilologist of the British museum, has been quoted as follows: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and unsupported by facts. This museum is full of proof of the utter falsity of their views. In all this great museum, there is not a particle of evidence of the transmutation of species". (14) Consider the following statement of another renowned British scientist: "To suppose that the (human) eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration could have been formed by natural selection, seems, I freely confess, absurd in the highest degree". Who said that? Charles Darwin! (15)

There is simply no convincing evidence of change in species of the type postulated, much less any such evidence of evolution of animal from inanimate object or man from animal. The story of a frog that turns into a prince has always been regarded as a fable. It still is. One solid refutation of broad evolutionary theory is the acknowledged impossibility of "spontaneous generation"; i.e., the self-generation of living from nonliving matter. At one time people did believe in this possibility, as, for example, that horsehair turned into snakes, etc. The work of Louis Pasteur pretty well stopped all such speculation. In any event, there could not have been evolution of the type postulated without spontaneous generation. And where is the evidence for this? (16)

"Evolutionary Humanism"

Actually, the pros and cons of the evolution debate (and it continues unabated among the experts) are not important for present purposes. The fact is that many in related fields adopted evolutionary theory as a presupposition, and the world has not been the same since. Some of the immediate applications of Darwinian theory were the following:

"Darwin's name was used to justify war as a natural form of struggle for survival among nations. It was used to justify the Marxian idea of class struggle as the inevitable natural relationship between economic groups. It was used to justify the most ruthless kind of capitalistic competition as good for mankind, since the fittest producers survive for the benefit of all. It was used to justify the persecution of some races by others, the refusal of poor relief to less aggressive members of society, the rule of the weak by the strong few. All these things were excused in Darwin's name because he had struck the note which appealed to all from his day till our own." (17)

The evolutionary thesis has thus spawned an interesting, albeit diverse, progeny. It continues to do so. Among the "priests" or gurus of the evolutionary faith in this century, surely no one ranks higher in the hierarchy than the eminent English biologist, Sir Julian Huxley. In an article pub-

lished in 1961, entitled "The Coming Religion of Humanism", Sir Julian holds nothing back. (18) After dismissing Christianity as a religion which cannot "satisfy" an increasing number of people, he proceeds to expound his own religion of "evolutionary humanism."

The keynote or "central concept" of Huxley's new religion is, of course, evolution. And his evolutionary "vision" is expansive, encompassing all reality in "one universal process." Man is simply the latest dominant type to arise, to be succeeded, in time, by a newer and more perfect being. And so on, presumably *ad infinitum*. He states bluntly: "For evolutionary humanism, gods are creations of man, not vice versa." (Here there is an obvious parallel to the cultural evolutionary theory espoused by many others before him, including the founder of modern sociology, August Comte, about whom more will be said in the next article.) Huxley goes on to repeat some of the old monistic ideas concerning man being of the same matter and working by the same energy as everything else. But then he advances another bold idea, which again is not new with him; viz., he sees man as *guiding* "the future course of evolution". And, it goes without saying, with proper guidance *by man* everything will turn out just fine. To be sure, there will be some difficult tasks, such as that of "redefining the categories of good and evil"! But have faith! In the "Fulfillment Society" which will be ushered in, there will, among other things, be "opportunities for education, for adventure and achievement, for cooperating in worthwhile projects, for meditation and withdrawal, for self-development and unselfish action." (19)

Treating the Universe as an Experiment

If Huxley has provided no more than the anatomy of the new religion of evolutionary humanism, there are many others eager to flesh it out. The popular psychologist B. F. Skinner advocates in his book *Beyond Freedom and Dignity* a thorough-going transformation of the cultural environmental through what he refers to as the "technology of behaviour." Others are more hereditary oriented. For example, the famous underwater explorer Jacques-Yves Cousteau has stated that the evolutionary process of man

ill be speeded up by genetic intervention and the elimination of natural selection. Consequently, man will soon be the immortal god-like master of the universe. (20)

It would seem as though many of these scientists, operating out of their evolutionary faith, are intent upon treating the universe as one huge experiment. To have a valid experiment, surely one must control the subjects! Exit freedom, as we know it. Exit dignity as well, as Skinner candidly acknowledges. In place of the Creator God and His purpose, they would substitute mankind and its purpose (or, to speak more precisely, they would substitute an elite group of individuals who are in a position to control all others.) They would determine for themselves what is good and what is evil, just as Adam thought he could. Indeed, this type of basic conflict is as old as human history. It was the prototypical conflict between God and man, acted out in the Garden of Eden, and it will continue, in various guises, until the end of time. We must gain a facility for recognizing this type of conflict when we see it.

(To be continued)

FOOTNOTES

Scriptural quotations throughout are from *The New American Bible*, a translation of the Confraternity of Christian Doctrine, Washington, D.C.

2. Marshall and Sandra Hall, *The Truth: God or Evolution?*, pp. 18-19 Grand Rapids, Mich.: Baker Book House, 1975).

3. *Rom.* 9:20.

4. *Matt.* 10:29-31.

5. *Gen.* 1:31.

and Ward, 1952).

7. Philip Hughes, *A History of the Church*, vol. one, p. 130 (New York: Reed and Ward, rev. ed., 1949).

8. See, generally, Garry North, *None Dare Call it Witchcraft* (New Rochelle, N.Y.: Arlington House, 1976); Montague Summers, *The History of Witchcraft* (Secaucus, N.J.: University Books, 1956).

9. An extremely popular and influential evolutionist is Dr. Carl Sagan, whose recent book *Cosmos* has been widely acclaimed. "Dr. Sagan rejects out of hand even the possibility of the transcendent in the first sentence of his book: 'The cosmos is all that is or ever was or ever will be'. Later he says, 'By definition, nothing we can ever know about was outside' (the physical universe)". W. O'Malley, "Carl Sagan's Gospel of Scientism", *America*, Feb. 7th 1981, p. 95. Nothing is fish unless I can catch it in my net!

10. Jean Danielou, *God and the Ways of Knowing*, pp. 43-44 (New York: Meridian Books, 1957).

11. Prominent among those who thus audaciously supported "the monistic and pantheistic opinion that the world is in continual evolution" was the Jesuit priest, Teilhard de Chardin. For a succinct treatment of Chardin's fanciful speculations, see Leo Schumacher, *The Truth About Teilhard* (New York: Twin Circle Publishing Company, 1968). "Many who seek to bridge the gap between Darwin's evolution and the *Book of Genesis* account of creation erroneously contend that the Catholic Church's position is this: we are free to believe and teach evolution as long as we acknowledge that, at some time

during the evolutionary process, God created and infused a soul into man's body. This is untrue. And it is an untruth stemming from a deliberate perversion of the meaning of Pope Pius XII's important encyclical *Humani Generis* issued in 1950. In that encyclical, the Holy Father did not say that teaching evolution is permissible under certain circumstances. In fact he said just the opposite. What *Humani Generis* said was this: nothing more than a discussion about the possibility of evolution of man from preexisting matter is to be permitted. What is more, this discussion was to be restricted and limited to only those experts 'in the human sciences and sacred theology' and these same experts were specifically forbidden to teach as an established fact that man's body evolved from a lower animal". "Teilhard, Communism, and Evolution". *The Mindszenty Report*, April, 1977, p. 1.

12. Thomas Neill, *Makers of the Modern Mind*, p. 254 (Milwaukee: Bruce Publishing Company, 1949).

13. Darwin originally planned to call the book simply *Natural Selection*. The actual title used was *The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for Life*, *Ibid.*, pp. 267-271.

14. Quoted in Hall, *supra* note 2 at p. 138.

15. *Ibid.*, p. 112.

16. See, generally, Paula Haigh, "Evolution Creationism, and Christianity" *Faith and Reason*, Fall, 1975, pp. 42-60; Richard Wurmbrand, *My Answer to the Moscow Atheists* (New Rochelle, N.Y.: Arlington House, 1975). In the latter work Professor Edward Conklin, Princeton biologist, is quoted as follows: "The probability of life originating from an accident is comparable to the probability of an unabridged dictionary resulting from an explosion in a printing shop". *Ibid.*, p. 184.

17. Neill, *supra* note 12 at p. 256.

18. Julian Huxley, "The Coming New Religion of Humanism", *WFM Perspective*, October, 1961, pp. 10-11, 14, 16.

19. *Ibid.*, p. 16.

20. Quoted in William Lester, *Morality, Anyone?* p. 22 (New Rochelle, N.Y.: Arlington House, 1975).

NOTHING NEW UNDER THE SUN

"They struck hard at all the ancient habits of spiritual life — the rosary, devotion to Our Lady and the Saints, Pilgrimages, religious art, fasting, confession, penance and the great succession of traditional holidays — but the Mass was recognised as being both the distinguishing sign and main sustenance of their opponents". —From *Edmund Campion* by Evelyn Waugh.

Book Reviews

THE WORK OF GRACE

Nature and Grace by Henri de Lubac; published by and obtainable from Ignatius Press, Distribution Center, 15 Oakland Avenue, Harrison, NY 10528, USA; \$10.95; pp. 98.

This book shatters by its impact, the fruit of a most rare combination of profundity of thought and brilliant, yet simple clarity of exposition that takes one through to a realization of the immense richness of the supernatural in human lives.

Of it, Cardinal de Lucac writes :

"The supernatural, one might say, is that divine element which man's effort cannot reach (no self-divinization !) but which unites itself to man, 'elevating' him, as our classical theology used to put it, and as Vatican II still says (*Lumen Gentium*, 2), penetrating him in order to divinize him, and thus becoming as it were an attribute of the 'new man' described by St. Paul. While it remains forever 'un-naturalizable', it profoundly penetrates the depths of man's being. In short, it is what the old Scholastics and especially St. Thomas Aquinas called (using a word borrowed from Aristotle which has often been completely misunderstood) an 'accidental form' or an 'accident'. Call it an accident, or call it a *habitus*, or 'created grace': these are all different ways of saying (even if one thinks they need various correctives or precisions) that man becomes in truth a sharer in the divine nature. We do not need to conceive of it as a sort of entity separated from its Source, something like cooled lava — which man would appropriate to himself. On the contrary, we wish to affirm by these words that the influx of God's spirit does not remain external to man; that without any commingling of natures it really leaves its mark on our nature and becomes in us a principle of life. This Scholastic notion of created grace, so often belittled today, does express the incontrovertible fact that 'it is we, ourselves, and

our creaturely being, which the active presence in us the Spirit makes divine, without for that reason absorbing us in God'." (This final quote by de Lubac is from Fr. Louis Bouyer.)

In support of his exposition of the Supernatural—quoted at length by your reviewer because of his own deeply felt inadequacy in this matter—Cardinal de Lubac quotes Fr. Louis Bouyer, writing of Saint Thomas Aquinas and his own approach to this question :

"... he (St. Thomas Aquinas) would not admit that grace is purely and simply the gift of the Holy Spirit of the Third Person of the Trinity as it is in itself. . . . He realised that if such were indeed the case, man would certainly be the temple of the Spirit, but not God's *living* (italics mine) temple, vivified by the presence of its Guest who assimilates our life to his divine life. The uncreated grace of the gift of the Spirit according to him, has its prolongation in the soul itself in created grace, i.e. a divine quality that assimilates the soul to God and makes it share in his own life. (de Lubac pp. 45 & 6).

Fr. Bouyer, quoted once more by Cardinal de Lubac, concludes, as the Cardinal himself concludes :

"Because grace is called 'created' some argued that it must be a second nature, superimposed on our original nature, a 'supernature'. Nothing could be more contrary to the deep conviction of St. Thomas. If grace as he conceives it, is created, it is created in the soul. This means (he says so explicitly) that it is not a superior and distinct nature added to the soul as a sort of cloak. It is a quality infused into the soul."

This doctrine, elaborated by St. Thomas Aquinas, was "a revival of the tradition of the first centuries, which without a doubt had its source in the Gospel and in St. Paul" (de Lubac, p. 47). Its recovery now, at this time of confusion within the Catholic Church — itself eroded by secularism — will prove of the utmost significance. What it has to say to the present generation of Catholics in words written with reference to St. John of the Cross and quoted with full approval by the Cardinal is that "The supernatural permeates and spiritualizes the natural order

without, for all that, depriving it of its rights and riches" de Lubac, p. 86).

The implications are of enormous and vital significance, particularly, perhaps, for the Catholic young today. Human nature comes to fullness — achieves self-fulfilment, of which there is so much misplaced talk at pastoral level within the contemporary Church — only to the extent that it is transformed, divinized and enriched by the supernatural. There is room in the Catholic and Christian view of man for no denaturing of him — of the sort that sees his perfection solely in terms of virtual disembodiment; that views the life of Grace as a species of virtual and unearthly take-over of all the good with which nature has endowed him. On the contrary, the Church sees the future of man in terms of the enrichment of that good, which Grace alone can accomplish. Nature can only come alive through the action of supernature (the supernatural) within the soul. At the present time, there is no teaching that Catholics need to take to heart so much as that. It is probably not too much to say that within it lies the key to the future of the Church we love so much.

Paul Crane, S.J.

SHORTS

Of the six books below, space allows no more than a mention, just that; which is a pity because their quality deserves much more. Though none of them can be said to be easy going, within each of them there are insights — not in the popular, progressive sense of the word, but in that which is genuine and well-tried — that give the patient and discerning reader pause, and compel reflection. Nothing sugary here. The going at times is hard. The effort, I suggest, will prove rewarding.

The six are well bound within what is currently described as soft covers. All are produced by the Ignatius Press and obtainable from its Distribution Center at 15 Oakland Avenue, Harrison, N.Y. 10528, U.S.A. They will be obtainable in this country, I am sure, from either the Holy Cross Catholic Bookshop, 4, Brownhill Road, Catford, London SE6 2EJ, or Carmel (Bookshop), 1 Beaumont Road, Plymouth PL4 9BA (CO). They are priced in the

United States at what would be the equivalent here of £3 to £4. Few, I imagine, in these hard days will have the money to buy them all at one go. But there are always libraries. An occasional purchase and perusal some readers will find rewarding, the more so if they think back from time to time on what they read. As aids to prayer these books could be found very valuable.

In *The Gates of Eternal Life*, the Swiss physician and mystic, Dr. Adrienne von Sepeyr, treats of the gates into eternal life, which God's grace has placed in our earthly life—the Sacraments, for example, prayer and Holy Scripture. In *The Cross: Word and Sacrament*, she takes the seven words spoken by Our Lord on the cross and relates them beautifully to the seven Sacraments. That great Swiss theologian, Father Hans Urs von Balthasar, in the words of a reviewer in *The Wanderer*, reaffirms in striking fashion "the supremacy of 'the knowledge of faith', over any gnostic or rationalistic mauling of the New Testament" in his splendid, *Does Jesus Know Us? Do We Know Him?* And in *Convergences: To The Source of Christian Mystery* he stresses the need for all the elements of Christianity to return to unity in God. Cardinal Ratzinger whose name has been coming before readers as Head of the Congregation for the Doctrine of the Faith, recalls us back to Our Lady and brings Our Lady back to ourselves in a work of striking theological learning and true devotion. It is titled most fittingly, *Daughter Zion*. And lastly—but by no means least—a collection of poems by Father Peter Gallway, S.J. under the title of *St. Dismas and Other Poems*. It provides what is well described as "Dramatic devotional and delightful reading".

Paul Crane, S.J.

NOW WE KNOW

"The Congress was discussing not so much a new liturgy as a new Church and not everybody is ready for that".—Report in *Liturgy* (Vol. 9, No. 2) of the Presidents and Secretaries of National Liturgical Commissions.

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